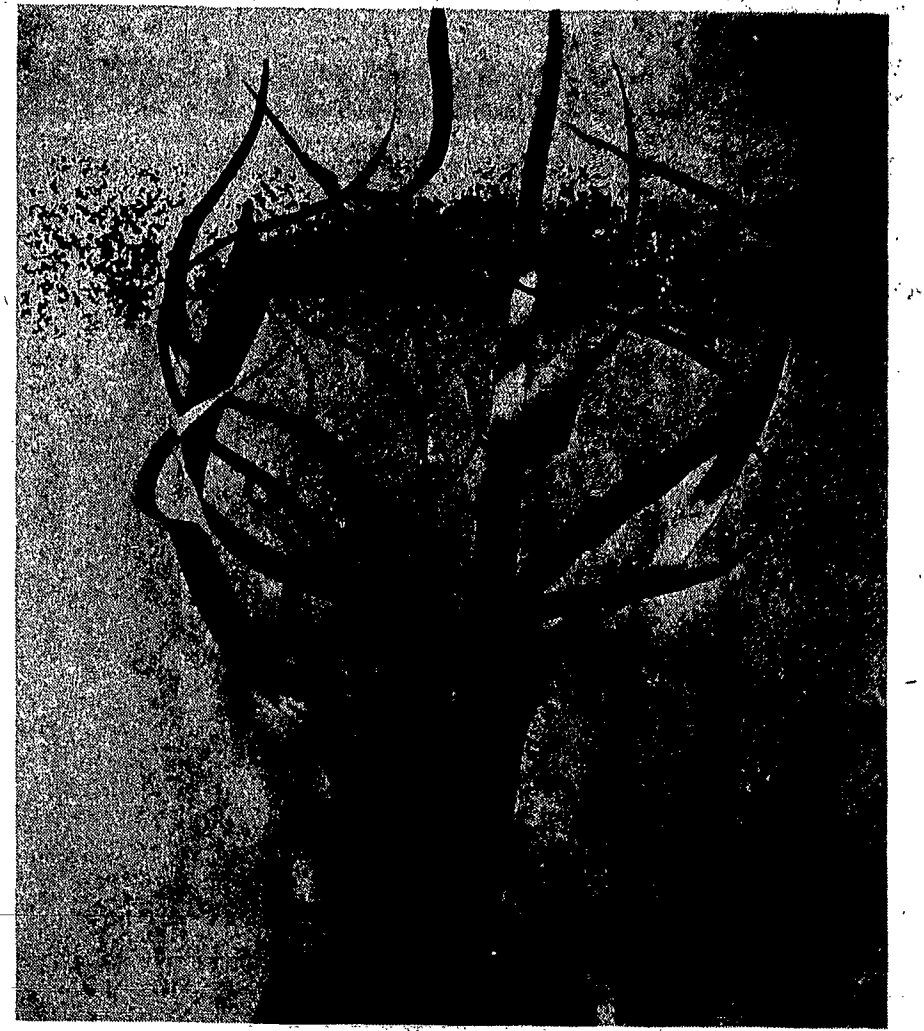


Dr. Ralph M. Holdeman, sculptor, ordained Methodist minister and director for evangelism of the National Council of Churches, stands before a piece titled "Explosion Cross" now being shown in his exhibit "Redemption Sculpture" at the Interchurch Center in New York. More than 100 different examples of Dr. Holdeman's metal sculpture are included in the show, most of them made from scrap metal and junk. Although most of Dr. Holdeman's pieces are tied to a religious theme or biblical text, he says, "Some I did just for a chuckle."



Two of the items in Dr. Ralph M. Holdeman's "Redemption Sculpture" exhibit are "Broken Shackles," left, and "Ichthys," the Greek word for fish, a symbol of Jesus Christ. Both are currently on display at the Interchurch Center in New York.



One of the sculpture pieces in Dr. Ralph M. Holdeman's "Redemption Sculpture" exhibit at the Interchurch Center in New York is this item called "Burning Bush." Made of what the sculptor calls "converted steel," the "flames" are so thin that they sway.

# Missioners' Chinese - Language Deficiency Rapped

BY FATHER IVAR McGRATH  
NC News Service

TAINAN, Taiwan — Bishop Paul Cheng of Tainan has some strong words for foreign missionaries who cannot speak standard Chinese or read Chinese writing when he spoke to a pastoral workshop in this southern Taiwan city.

Addressing more than 200 priests and Sisters at a five-day workshop organized by the pastoral committee of the Association of Major Religious Superiors, he first praised the theme of the workshop—"Indigenization; the Church as a Living Community."

He then pointed out that indigenization is nothing new. The Apostles, he said, followed the customs and manners of each place visited. The famous Jesuit missionary priest, Matteo Ricci, and his companions, did just that when they came to China at the end of the 16th Century.

They not only wore Chinese garb and followed Chinese customs, but delved deeply into Chinese literature in order to make Christianity acceptable to Chinese thought and establish a "Chinese" Church. The bishop said he regretted that later missionaries did not always follow in their footsteps so that discussion of indigenization is again necessary.

The bishop then warned those who are inclined to consider Taiwan as an entity apart from China.

"Taiwan is a province of China," he said. "Although it was annexed by Japan for 50 years, its history and culture is intimately bound up with China and cannot be considered apart."

The life and customs of Taiwan are similar to those of the coastal provinces of China, so when we discuss indigenization today, it means Sincization. We must be clear about this, otherwise great mistakes will follow, to the detriment of our missionary work."

The majority of the people in Taiwan are descendants of settlers from the coastal provinces of China.

The bishop's second point dealt with the "assiduous study of Chinese literature."

He said: "Only to speak Chinese is to have but a superficial knowledge of China, without the possibility of entering deeply into Chinese culture. So if one does not recognize Chinese characters and does not read Chinese literature, one stands outside the gates of Chinese culture."

"In my opinion, the essentials for indigenization can be listed under two headings," Bishop Cheng said. "First, respect for local culture. This is most important, because missionaries in China, if they do not respect

Chinese culture, have no way to become one with the Chinese people. If they do not become one with the Chinese people, there is no use in speaking of indigenization."

According to the bishop, without an access to Chinese thought and culture it is impossible to realize the ideal of Sincization. Education, he said, is very general here, everyone reads, and missionaries, if they do not study a great deal of Chinese literature, cannot expect to do missionary work among the people.

There is a 98 per cent literacy rate in Taiwan. Primary school education is free and compulsory, and has recently been raised from six to nine years.

Although most newly arriving missionaries here take an excellent course in both standard spoken Chinese and the written language, there are groups who concentrate on the local Taiwanese dialect and tend to neglect the written language.

The bishop said he hopes that before long the Church in China might have a theology and philosophy conforming to its own culture.

## Black Priest Gets Cleveland Post

Cleveland — (RNS) — In a move to give the black community a greater voice in affairs of the Cleveland diocese, a black pastor — the only one in the diocese — has been named to the diocesan Commission on Catholic Community Action and given office space in the chancery building.

Father Eugene Wilson will become the first black priest assigned to diocesan headquarters.

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# De-Emphasize Contrition In Kid's Prayer, Nun Asks

Catholic Press Features

Chicago — A nun-educator has urged that "prayer of contrition" for elementary-school children should be de-emphasized.

The nun, Sister Catherine Dooley, religion consultant to the elementary schools of the Chicago archdiocese, made her suggestion while offering a series of recommendations on children's prayer in the latest issue of "The Catechist," a magazine for religion teachers.

"Father, focus on God's great love for them," Sister Catherine suggested. "His generosity and goodness. Children perhaps need more immediately to learn to say, 'I'm sorry' to each other, aware that they have not been loving and kind to one another."

"Then," she added, "as they come to know the loving God, they will begin to understand that sin is not so much a violation of laws but a 'no' to God's gift of love."

Among Sister Catherine's recommendations for children's prayer was greater use of the Psalms, because "children especially like the psalms or canticles with a refrain that is quickly learned, in which the refrain is quickly felt."

Also, she said, "Psalms are a particularly beautiful way of transforming into praise and thanksgiving the young child's growing wonder at the world of nature."

She particularly recommended Psalm 138: "It was

He who made the great lights. Praised is God, world without end. The sun to rule in the day. Praised is God, world without end. The stars and the moon in the night. Praised is God, world without end."

The nun recounted a class outing in which she and her pupils traveled by boat to a picnic spot.

"A little girl came over to me, and she asked, 'You know what we should say?' And then she answered quickly, 'Why are you mindful of us, O Lord? I hugged her. In expressing her feelings in the words of Psalm 8, she echoed mine."

Among other suggestions made by Sister Catherine:

"A child should be encouraged to express gratitude or gifts given to others as well as for gifts given to him. This could sometimes take the form of a litany-like prayer, said or sung with the children individually stating the things for which they want to thank God, to which the others answer, 'Thank you, God our Father,' or something similar."

"Encourage intercessory prayer for people rather than for things. A child has to be shown how to be altruistic in his petitions. We have to state requests in such a way that we put ourselves in the care of the loving Father so that 'thy will be done' is as real as 'give us.'"

Sister Catherine said one good way of encouraging prayer among elementary-

school children is to "talk with the children about the response that other people made to Jesus. For example, 'How do you think the widow felt when Jesus told her dead son to get up?'"

The nun commented here that "once, when we acted out this episode, the boy who was Jesus went over to the girl who was the widow and said, 'Boy, oh boy, lady, do I have a surprise for you!'"

Sister Catherine also observed that among children, "response to God's love, and goodness need not always be verbal. It can be expressed in activities such as drawing, dancing, dramatization or clay modeling. Through these activities the children who are often verbally inarticulate on spiritual concepts will be eloquent in terms of crayon and paint."

She concluded that it is necessary that children be offered many varied ways of prayer "because no one way can possibly satisfy the uniqueness of each individual. It is necessary too that the teacher be willing to try new approaches and to have the courage to be creative."

The nun added here that there are many "obstacles" to teaching prayer to children, among them: "Awariness of God is extremely difficult to encourage in a classroom. Time, lots of it, is required for silence and recollection and for a real sensitivity to each child's needs. We do not always have the understanding and cooperation of pastors, principals and parents."

# Jesuits Lecture in Russia As Guests of Orthodox Church

New York — (RNS) — Two Jesuit priests have disclosed that they spent three weeks in the Soviet Union as guests of the Russian Orthodox Church. They lectured and visited in nine cities.

According to a report reaching the John XXIII Center at Fordham University here, one of the priests, Father Paul Malheur, S.J., rector of the Pontifical Russian College in Rome, addressed students at the Leningrad Seminary during a ceremony opening the school year.

Father Malheur is the former director of Fordham's John XXIII Center, formerly called the Russian Center. With him in Russia was Father Herve Carrier, S.J., rector of Rome's University.

dox clergy and churches in Moscow, Zagorsk, Leningrad, Kiev, Vladimir, Soudal, Pskov, Novgorod and Toula, and participated in Orthodox liturgical services.

The priests, now back in Rome, report that the Russian Orthodox Church is undergoing a subtle, continued persecution. They said priests have little liberty even inside their own churches which are frequented mostly by elderly women.

There are three active seminaries in Russia and each has about 200 seminarians.

In addition to Father Malheur's lecture on the effects of Vatican II, which reportedly provoked many questions and a lively discussion, the priest celebrated a solemn liturgy in the Byzantine-Russian Rite in the

Chapel of Metropolitan Nikodim of Leningrad, head of the Moscow Patriarchate's External Affairs Division.

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