

Bishop's Easter Sermon at Sacred Heart Cathedral

Should Freedom Have Limits?

Should the public be told everything? American newspapermen think yes. Even the Kremlin, just before Easter, lifted censorship restrictions on foreign correspondents in the Communist capital. Newspapers in Russia, however, still will feel the heavy black pencil of the government censor.

In Italy, Jesuit Father Giuseppe de Rosa in this Monday's Civiltà Cattolica asked for laws to curb press freedom there. Lurid crime stories, he said, harm the "moral values and the healthy education of the people."

Edwin R. Murrow, new chief of the United States Information Agency, long an outspoken critic of any form of censorship, made a futile attempt to censor one of his own productions — an embarrassing documentary on migrant workers in America. The film was shown on BBC television despite Murrow's plea to cancel it.

Mr. Murrow produced his "Harvest of Shame" film before he was named to be President Kennedy's public relations man to the world.

He later told his staff in Washington, "I guess I wasn't aware of which hat I was wearing but I hope, in spite of this, I still have a place to put my hat."

This problem of not being sure which "hat" is on reveals the age-old problem of how much freedom is too much?

Father de Rosa wants laws to draw the line in Italy.

Russia has drawn so many lines there's hardly any that fit to Soviet readers.

Even Americans, despite claims to unbiased equality for all, still too frequently act as if freedom is fine for my side but let's bury the opposition with a quiet shunt-off.

There are signs, however, that a more mature atmosphere of freedom rooted in responsibility is developing across the country. The "great debate" during the autumn election campaign — whatever its political value to each candidate is another question — showed Americans that issues should be faced openly, discussed intelligently and settled democratically.

That debate series has sparked production of similar forums to hammer out the facts on issues which divide Americans.

We are of the opinion, however, that more than facts are needed to arrive at the truth. We need to develop in ourselves and in the children now in our nation's schools a sense of moral responsibility based on firm religious convictions. In this atmosphere, facts can be properly evaluated and freedom will remain a blessing rather than a menace to those who enjoy it.

Poll of Priests Favors English in Mass Rite

London — (RNS) — A survey of Catholic priests in the Portsmouth diocese showed that 52 per cent of them favored some use of English in the Mass and other liturgies of the Church.

This disclosure was made in a recent issue of Clergy Review, a monthly publication here, and was based on questions put to the priests to provide data for a commission preparing for the Second Vatican Council to be held in Rome, probably next year.

Questionnaires were sent to 302 priests in the diocese, 137 of them diocesan priests and 165 members of religious orders. Replies were received from 60 of the former and 62 of the latter.

The report showed that while most pastors who replied were against use of any vernacular in the Mass, their curates favored some English. In other words, the older priests disliked the idea of using English, but the younger clergy endorsed it.

Use of the vernacular in the Holy Week liturgy was favored by 61 per cent of all priests answering. There was a small majority of 56 per cent against the private recitation of the Divine Office in English.

Bishop Kearney gave this sermon at Sacred Heart Cathedral's solemn Easter Mass, Sunday, April 2. The Mass was offered for the welfare of all who contributed to the autumn high school fund drive. The Bishop's Mass was broadcast by radio station WHAM.

May I first of all extend to all of you my Easter greetings praying the Risen Saviour to grant all of you the many precious graces that are associated with this holy season.

As has been announced, we have made the intention that this Mass is being offered as an act of thanksgiving for your generosity in the recent high school campaign. We will offer this Mass for the intentions of all of you whose assistance made the campaign such an outstanding success.

"I am the Resurrection and the Life."

To nourish the faith and inflame the devotion of her children, our Church has interspersed through the different seasons of the year the commemoration of the principal mysteries of our religion. From the birth to the final triumph of our Redeemer, every interval is filled up with some festival which recalls the memory or celebrates the truth of the various stages of His life.

There is something truly amazing in the ability of the Church to recreate in her liturgy the very mood of the feast that she is celebrating. For 19 hundred years, she has had the knack of making the incidents in the life of Christ come to life for us.

No matter what reason we may have had for personal joy on Good Friday, we are swept along in the mood of gloom that enveloped Calvary and crushed the hearts of the Apostles so long ago. The lashes swing again, the hammers blows are heard again, the words of Christ on the Cross re-echo down through the centuries. Sympathy for the suffering Christ flows deep into all of us, almost excessively deep.

Today, on this Sunday of the Resurrection, no matter what our personal worries or sorrows, we find ourselves lifted up into the joy of the Risen Christ. His Resurrection becomes for us a personal gift and we feel a personal joy in sharing his happiness. We find ourselves almost unconsciously repeating the words that run all through the Mass — "I have risen and I am with you. This is the day that the Lord hath made."

But yesterday he lay buried, mangled and dead among the people. Today his wounds are healed and glow with heaven's light and He is alive with a life that shall never die. "The stone that the builders rejected has become the head of the corner. This is the Lord's doing and it is wonderful in our eyes."

In the grey of the early morning, the Roman soldiers are still keeping their watch, so carefully sealed on Good Friday. All is still and quiet in the garden. Mary's Son is sleeping. As yet the smoke from the sacrifice of the morning's victims in the Temple had not begun to rise.

The angels in countless legions are gathering in adoration around the Sacred Body, still wrapped in the grave clothes with which Mary had lovingly bound it.

Thirty-three years ago, in Mary's bosom at Nazareth, the soul of our Blessed Lord had been united with His Sacred Body and the Word was made flesh. Now the years are over and that same hallowed soul comes in triumph from Limbo, surrounded by his prisoners of hope.

Swifter than the eagle's flight or the dashing lightning, He bursts the rocky cavern and shines forth in the glory of His risen life.

That face which yesterday was covered with blood and disfigured, glows with the light that shone from it on

Tabor and dims the glinting of the morning sunlight on the pillars and porches of the Temple. Those eyes which yesterday were filled with blood and dust, sparkle with the lustre of ten thousand sun-touched diamonds.

Those five grimson wounds through which His life blood ebbed away are bright with the radiance of ruby and garnet and tell the story of tender love which is ever unchanged. "Christ rising from the dead, dieth no more."

Our Blessed Lord's resurrection is not only a fruitful cause of joy for us but it is the model of our own resurrection in the spiritual life. For what is true of His human body is also true of His mystical body, our beloved mother the Church.

During the last three days, we have been assisting at ceremonies which have carried us back into our Christ's life — a past — ceremonies which in part, I suppose, have come down to us almost from the catacombs. We have heard the Church as she prayed with us suddenly breaking away from the Latin which is her native tongue and taking refuge in Greek, like an old man who in his second childhood remembers the songs of his youth. We have heard snatches of songs long disused in the survival of ceremonies which belong

to an age much older than our own and still, almost obstinately, the Church takes refuge in her remote past when she announces to us complacently, "Christ is Risen and therefore all things are new."

Yes, this Church has survived one hundred crucifixions by one hundred resurrections and those who know her best know that today she does not merely continue to exist — she lives — her vitality is profound, witnessed from age to age by fresh fruits of devotion and charity, which she puts forth continually. It is always spring with her. For hers is a perpetual youth. She has but to remember the three words — "Christ is risen."

That springtime of youth, however, belongs not only to the Church, but to every individual Christian. For in the life of grace, if we only see it, there is a perpetual budding of new life for every one of us. Not merely from one Easter to another or from one Sunday to another, but with every worthy reception of the Sacraments — perpetual Spring — perpetual renovation of our nature, if we can only catch the hour of grace and make it our own.

Whatever you are, whatever time of life, that possibility of a springtime renewal

of divine grace comes to all of us. "Christ is Risen." These tidings can neither lose their force with age or be staled by repetition. "Christ is risen." And therefore life for the follower of Christ is always new.

On this day, then, as we gaze in devotion on the majestic figure of our Divine Saviour which surmounts our beautiful altar, we can feel the presence of the risen Redeemer raising His holy hands in welcome to all of us today as we repeat His story in this Easter Mass.

In these troubled and unsettled days in which we find ourselves, a world cursed by international hatreds and domestic distrusts, we need more — more than ever before — His divine guidance and our confidence in the risen Saviour.

He says to us from this altar as He did centuries ago — "Let not your heart be troubled, neither let it be afraid. My peace I give you. In this world you shall have distress, but have confidence. I have overcome the world. Come unto Me all ye that labor and are heavily burdened, and I will refresh you, for I am the resurrection and the life. He that believeth in Me, even though he be dead, shall live, and everyone that liveth and believeth in Me, shall not die forever."

Eastern Rite Catholics in United States

By REV. CLEMENT ENGLERT, C.S.S.R.
(NCWC News Service Feature)

Father Englert, Redemptorist priest from Rochester, is a recognized expert on the eastern rites of the Catholic Church. He is spiritual director at the Ukrainian rite seminary at Stamford, Conn., and theology professor at Fordham University.

Every day more than 600 Masses are offered in the U.S. in languages other than Latin, often mistakenly thought to be the Church's only liturgical tongue.

These Masses are celebrated by close to 650 priests for the nation's nearly 750,000 Eastern Rite Catholics, who comprise about six per cent of the world's 12 million Catholics who belong to non-Latin Rites.

They are offered in close to 500 parishes in 28 states and the District of Columbia in Arabic, Armenian, Greek, Hungarian, Rumanian, Old Slavonic and Syriac.

The Eastern Rites — all but one of which have Non-Catholic counterparts — have special significance at present because of the emphasis being placed on Christian unity by the coming ecumenical council.

For the first 300 or 400 years of Christianity there were no fixed rules on how Mass should be celebrated. But as Christianity grew in the fourth century, churches in the cities developed definite patterns of worship, their own characteristic liturgies. The number of lessons from Scripture, the language of the service, the place of hymns, the use of incense, the design of vestments — all these and other things gradually became fixed.

Hence there grew up the chief liturgical families or rites. These were centered in Rome, Alexandria, Egypt, Antioch, Syria, and later in Constantinople, capital of the Eastern Roman Empire.

From these centers, missionaries went out to convert

some taught that Our Lord's human nature was swallowed up in the divine. They were called Monophysites, the "one-nature-men." This heresy was condemned by the Council of Chalcedon in 451. Again many Syrians left the Church and became known as Jacobites.

Jacobites who returned to the Church belong to the Syrian Rite. They number about 145,000. Their chief bishop is called the patriarch of Antioch and lives at Beirut, Lebanon. There are about 3,000 in the U.S., but they have no churches of their own and usually attend those of the Maronite Rite.

Since most Syrians and Egyptians left the Church, the faithful who remained turned more and more to Constantinople (Byzantium) for protection from the emperor. They became known as Melchites, literally the "king's men." Eventually they lost their Syrian and Coptic Rites and adopted that of Byzantium which they keep to the present day.

The Maronites are a group of Syrians who retired into the mountains of Lebanon for protection from political and religious enemies. When they met the crusaders in the 12th century, they immediately entered into union with the Church. They claim that they were really never formally separated from it.

They adopted some features of the Roman Rite from the crusaders and are the only Eastern Rite church that has no Non-Catholic counterpart. They follow the Syrian Rite and their chief bishop is called the patriarch of Antioch. Maronites number about 785,000. They are well represented in America, numbering about 125,000 and having 44 parishes.

The two largest Rites in the Church are the Roman Rite and the Byzantine Rite. All of western Europe belonged to the Roman patriarchate and practiced some Latin Rite more or less like that of Rome itself.

The Byzantine Rite was followed by those in the Constantinople patriarchate. Greek missionaries converted eastern Europe and brought their Rite with them. St. Cyril and Methodius converted many of the Slavs there and translated the Greek liturgy into the Slavonic language.

Although the Poles, Czechs, Slovaks, Croatians and Slovenians belong to the Roman Rite, other great Slav nations like the Russians, the Ukrainians, the Serbs and the Bulgars belong to the Byzantine Rite. The Rumanians, Albanians, some Hungarians and some of the people of southern Italy and Sicily also belong to the Byzantine Rite. The majority of those who practice the Byzantine Rite still use the ancient Slavonic language in the liturgy. The Rumanians and Hungarians now use their own spoken language.

In 1054 the patriarch of Constantinople separated himself from the Vatican and eventually pulled most of eastern Europe after him. The story of the schism is one of politics, mutual misunderstandings and personalities — a sad chapter in the history of the Church.

The Byzantine Catholics of southern Italy were never separated from Rome.

From all the other nations of eastern Europe, groups of Christians eventually came back to the Church. Hence today we have the great bodies of Ukrainian, Podcarpathian, Rumanian and Hungarian Catholics of the Byzantine Rite, with smaller groups of Greeks and Russians. Those not in union with the Pope are usually called "Eastern Orthodox."

Layman Missioner in Peru

Portland — (NC) — Missionaries in South America face even greater difficulties than those in Africa, a French-Canadian who has served as a lay apostle in Peru said here.

Claude Palmire, 26, who spent the past three and one-half years in Peruvian jungle missions, said there are few priests to serve a large, scattered population in areas with no roads, poor communications and transportation only by river boat.

Besides the physical difficulties, he explained, people in the jungles have been exploited so much in years past that they "don't trust anybody."

Palmire said that "at least 70 per cent of the people are very poor, while a little group is very rich."

"Through the work of some ardent communists, many of the people have come to identify the rich with democracy and with Americans. So the poor don't like the rich, the democratic idea or Americans," he said.

A feeling is prevalent, he reported, that the United States is willing to help South America now, "not because the Americans want to, but because they're afraid of Castro."

In spite of difficulties and the attitude of the people, missionaries from the United States and Canada are doing outstanding work among the primitive people, Palmire said.



Saints of Unity

ST. JOHN OF DAMASCUS . . . Son of a Christian official at the court of the khalif, Moslem tribal chief, became a monk in the monastery of St. Sabas near Jerusalem. He defended the veneration of holy icons against the Emperor Leo the Isaurian. He was the greatest hymn-writer of the Eastern Church. His feastday is March 27.

Reapings at Random

'I'd Show Them Commies, Use a Big Stick'

By GERARD E. SHERRY
Editor, Central California Register

"Hi, Mr. Sherry."

"Hi."

"Haven't seen you around for a long time. Of course, you only get it cut three or four times a year."

"That's right, I hate coming here. It's almost as bad as the dentist. Don't take much off. Just a little off the back and sides. Leave the top."

"Hardly worth while coming in. Should try a crew cut some time. The way you let your hair grow, it would save money. Twice a year would be enough."

"That's an idea. Might save a few bucks, although I can't stand crew cuts."

"Do you think we're going to have another war?"

"It's possible."

"These darn Commies. They're always causing trouble in some part of the world. Don't know why we put up with them."

"Well, we'll have to see what we can do to get a cease-fire just like Kennedy says."

"We can't trust Khrushchev. He'll probably refuse to accept an end to the fighting. He's a real bad one, that Khrushchev fellow. No good at all."

"Well, I suppose we're going to have to deal with him whether we like it or not. He's obviously the one that is encouraging the Reds in Laos, so Kennedy will have to deal with him."

"That's what I think is wrong with this government. We're always being pushed around by the Russians. It doesn't make sense to me. I remember during the First World War, we went in to help the Russians and they pushed us around then. And they've been doing it ever since. If I had my way, I'd drop a couple of atom bombs and get it all over with."

"Well, you can't do that these days. Drop a couple of atom bombs over there and you get a hundred over here."

"So what. Better to fight them than be pushed around. We're all gettin' too soft. If only Teddy Roosevelt was alive. I remember him, you know. Saw him once when I lived in the East. He was a good guy. Knew how to handle these gangsters. Wish there were more like him today."

"Well, you know things are different these days. We're not the only ones with atom bombs and other means to destroy the world. So I suppose we have to talk first; if the talking doesn't do any good, then I suppose we'll have to act."

"Oh, I don't believe in that. Comes a time when you can't afford to be pushed around. That's what the Germans tried to do to us in World War I. The British and the French were in a bad way. Then we sent

over the Marines, and the Germans got what was coming to them. They tried the same thing in 1942 and look what we did to them. These Russians are no better than the Germans. They've got to stop pushing us around. Can't stand those Russians anyhow. Never did like them. And that Khrushchev fellow — there's a bad one. Why did you hear about him taking his shoes off in the U.N. No decent man would do a thing like that — at least not in public. It ain't surprising. After all, never did trust them Russians, and now they're pushing us around out in Asia. What's Kennedy going to do?"

"Oh, I don't know. He'll give them time to reply to his proposals, and then if they want to talk, he'll talk, and see if we can come to some accommodations."

"Talking's no good to those Reds. They think we're scared; so they'll make impossible demands. They'll probably tell us to get out of Asia. They've got a nerve! I know, if I was in Kennedy's place, I wouldn't be pushed around. I'd tell them Russians 'get out of Laos or else we'll bomb Moscow.' It would be as simple as that. And I'd mean it. If they didn't get out, I'd bomb them. Then we'd have no more trouble."

"You can't do that these days. You've not only got the United States to think about but its allies in Europe and Asia. The British and French would have some say in it."

"They're not allies. Most of them are scared. Look what happened in Korea. We had both the North Koreans and the Chinese

licked, but they stopped ol' MacArthur from going in to China. Of course, I always knew Truman was a bit of a Red. He let those British talk him out of bombing the Chinese. If they'd done that, we would have won the war and wouldn't have any trouble with these fellows in Laos."

"Well, it might have started another World War. It's anybody's guess what would have happened. I think an uneasy peace is better than obliteration. Maybe, eventually we can get somewhere."

"I don't think so. Those Reds are full of tricks. Much too smart for most of us fellows. I'd know how to handle them, though. I'd fill all our bombers with H bombs and let the Russians know we meant business. They understand that kind of language. They'd back down because they're just as scared as we are."

"Well, I can't agree with you. We've got to explore every avenue before we resort to any military action."

"That's what's wrong with you educated guys. You think you can reason with a man like Khrushchev. Well, you can't. You meet force with force. You know, I was in the First World War. I'm getting on to 71. If I was one of those younger fellows, I'd be only too glad to go to Laos and kick those Commies out. That Kennedy fellow, he's being fooled by Khrushchev. Wish Teddy Roosevelt was alive. He'd show 'em. What did he say? 'Speak softly and carry a big stick.' Well, that's what I'd do. I'd show them Commies. . . ."