

RELIGIOUS BULLETIN

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EASTERN RITE

The Eastern Rite Mass this evening has, as usual, raised a number of questions. Some of them may be answered by these excerpts from an article by Redemptorist Father Seifert.

By the Eastern Catholic Church we mean the same identical religion practiced by the people who are in or who came from Eastern Europe and parts of India, Africa, Syria, Palestine, etc. Eastern Catholics and Christians would be, for example, the people of Russia, Hungary, Romania, Yugoslavia, Bulgaria, Greece; the people of the Balkan states or the Near East. Most of these nations are behind the Iron Curtain, living in the satellite territory of godless Communism and at present undergoing violent persecution for their faith.

There are about ten million Eastern Catholic people in the world and of these about one million reside in the United States. There are some four hundred Catholic churches in this country which follow their own ancient rite in the Mass and in administering the sacraments and use a church language different from the Latin. A great many of these parishes have their own schools, taught by Sisters of the Eastern church. These churches are mostly in New York, Pennsylvania and Ohio, but these people have also settled in some twenty other states of the union.

The principle rites of the Catholic Church from the beginning were the Alexandrian, the Antiochene, the Chaldean, the Armenian and the Byzantine. These rites are used with various modifications by the Copts, the Ethiopians, the Syrians, the Maronites, the Malankares, the Chaldeans, the Malabarese, the Armenians, and by a large number of Catholics and Christians who use the Byzantine or Greek rite in their church services.

During the latter middle ages, it looked as though the Catholic Church were becoming entirely a Latin institution and as though Catholicism was necessarily synonymous with the Western Church. Only a few small Eastern communities continued in communion with Rome. The Maronite Church, for example, claims that it has never departed from the true faith of Christ and has never been in schism. Soon however, large bodies of Eastern Christians began to return to the Pope's obedience. And so this reunion continued through the centuries even to our own times. Countless thousands abjured their schism and returned to the faith of their Fathers and to complete union with the Church of Rome. By far the largest number of these Eastern people still belong to the Orthodox Church and are not yet reunited with Rome. We find that in practically all these Eastern communities there are Orthodox churches and Uniate churches among people of the same nationality.

Catholics of the Western Church may receive the sacraments of confession and Communion and fulfill their Sunday obligation in a Uniate Eastern Church. Care must be taken however, that this is not done in an *Orthodox* Eastern Church. Since the Holy Father wishes Catholics to acquaint themselves more and more with the Eastern Catholic Church, our people are urged to visit these churches and if possible to attend their services, to learn more of these other brethren of our holy faith.

THE LORD'S DAY

Sunday is the day which belongs to God. It's the day set aside to keep us from being engulfed in the material world. And most of you regard it that way. But there are some--more than we would like--who cause us to wonder if they've ever thought about the meaning of Sunday. Sunday, recall, means the day on which Christ, after suffering death for our sakes, proved Himself to have the power to lead us, too, "out of the abyss of death into the glory of resurrection." At the last Mass on Sunday, we seem to get quite a few whose chief Sunday concern seems to be making sure they get to the Dining Hall before the line closes. Those who leave Mass early are cutting corners. And take it from us, if you're cutting corners in the matter of your Sunday obligation it's a good bet you're cutting corners also in your intellectual endeavors and in your responsibility to your parents.

IN YOUR CHARITY

Please pray for the following. Deceased: Aunt of Raymond Meyo of Lyons; Daniel A. McNamara, '25; Francis B. Jacobberger. Ill: Father of Tom Smith of Zahm; Bill Young (injured while mountain-climbing in Uganda); Joseph Ryan, '58; wife of Michael Dodd, '60; Herbert Seiser.



Scores 'Pollyanna Catholicism'

Saginaw, Mich. — (NC) — "We have too much Pollyanna Catholicism about us today. Religion can be discussed and sold like soap."

Frank J. Kelley, Michigan's new Attorney General, unloosed this verbal broadside at the annual Catholic Family Service luncheon here.

"All you need to do is to memorize bits and snatches taken out of certain encyclicals plus a few citations hastily copied from Summa, serve with a sauce of wise phrases copied from Chesterfield, and you are set to be a truly modern evangelist," said Kelley, himself a Catholic.

(The "Chesterfield" reference apparently referred to Dormer Stanhope fourth Earl of Chesterfield (1694-1773), famed for his elegant manners which he detailed in his "Letters" to his son.)

HE ACKNOWLEDGED the obligation of a government official to help his fellow man, but added sometimes "this obligation is made an almost impossible task by the attitude and behavior which confronts him from those he is obliged to help and govern, otherwise known as citizens."

The Attorney General listed types of citizens who "make up a vociferous and active hinderance" to what is good for society—"even though they are the last to realize the deluded state of their social outlook."

HE CITED, for instance, the type of "conservative Christian" who has "great difficulty accepting labor unions." The Attorney General said: "He won't deny the explicit doctrine of his Church that

working men have a natural right to organize. His attitude is: 'Unions are all right, but. . .!'

"It's the 'but' that matters. He has never known a union without defects, so he never finds one that is acceptable. To him all unions are Red or leftist, corrupt or gangster-ridden. If this type applied the same norms to other groups he would have to reject every organization functioning in this world."

AS OPPOSED to the "conservative Christian," Kelley cited the "ultraliberal." He observed: "As the conservative overrates the danger of communism, the ultraliberal underrates it. The liberal opposes Congressional investigations on principle while the conservative over-emphasizes their importance."

He charged "the liberal has a compulsion to be against nationalism and racialism and adopts a rather supercilious air toward religion. He is pro-Israel and anti-Arab. He is rightly sensitive to the sufferings the Jews have endured, but is cold as ice towards the plight of nearly a million Arab refugees."

QUALITIES of a good citizen as enumerated by Kelley include:

- He realizes the natural imperfection of man either by knowledge and understanding of original sin, or from observing the nature of man's behavior.

- He is familiar with the Scriptures, the encyclicals, and the

Good Citizen Qualities Listed

great social teachings of history and the modern era.

- He is inclined to a broad international view towards all mankind and knows that true charity has no exclusions . . . whether it be Jew or Gentile, Russian or American, black or white.

- He has a healthy love for his country, but dislikes chauvinism and is nauseated by the flag-waving of the super-patriots.

- He knows that segregation of the Negro is an affront to God.

- He believes in the right of workers to organize in unions and feels that union officials as well as business officials must have strict standards.

- He doesn't vote for a person because he is of the same religion, nationality, lodge or skin color.

- He uses his mind, has principles to guide him, doesn't follow blindly the latest paper-hero of the partisan press or any commentator or demagogue.

- He realizes that communists are enemies of his God, his country and his person. But in dealing with the communists he holds that accusation is not proof, that a man is innocent until proved guilty.