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THROUGH THE WALL

Finds life in E. Germany oppressive to believers

By ADOLPH SCHALK

BERLIN (Special)—When I landed at the Tempelhof airport and rode in a taxi to my hotel, I saw no sign of a crisis.

The big, broad Paris-like avenues were bustling with pedestrians and traffic, the shops were crowded, and that wonderful institution, the sidewalk cafe, was doing a brisk business.

"Who," my driver complained, "I thought at least there might be a few people who would get panicky and leave Berlin, so that

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at long last my family could move into a larger apartment. But nothing doing! Look around—there's not a moving van in sight for miles."

LATER I TOOK a stroll down the Kurtursterdamme, West Berlin's Times Square, agitated with night clubs and night advertising. The theaters, dance halls, restaurants were all filled. A short distance further, just past the plush Berlin Hilton, thousands of Berliners were crowding the roller coaster or the fun house at an amusement park. And elsewhere there were attending a pebble show or soap exhibit.

When I tried to find THE WALL that all the newspapers and TV-casts have been screaming about, I had to take a subway and two streetcars, transferring twice. And there is no bus or street-car lines directly to the Brandenburg Gate at all. Unless you have a car or taxi, you will have to hoof it for the greater part of a mile.

On Sundays, crowds stroll to the Gate as to another sightseeing point (next on the list after the Victory Column and the impressive international Hansa housing project), while soda pop and ice cream vendors do a landoffice business.

Except for a handful of British soldiers at the Brandenburg Gate and even fewer Americans at the Friedrich Strasse crossing, the sight of military in West Berlin is as rare as that of a policeman on Chicago's notoriously poorly-patrolled South Side.

It is no problem at all to take up a conversation with West Berliners, famed for their friendliness and quick repartee.

"Of course," one middle-aged man told me at a bus stop, "we don't go around with glowing faces. What good would it do? Besides, we're used to crises. You want to know something? I've forgotten what last year's crisis was all about. Or maybe it's the same one. I don't know. But what really burns me up is that they don't put enough buses on this line. I've been waiting here for over half an hour!"

WHERE, THEN, is the crisis? Not that you board Streetcar No. 3 and the moment comes

Praises good will of non-Catholics

LONDON — New Catholic churches in England now get a friendly welcome from non-Catholics, Bishop Cyril Corderoy of Southwark has stated.

"It so often happens in these days that our projects are carried out in an atmosphere of kindly interest on the part of the whole community," he said in a pastoral letter.

Here university students erected a "monument" composed of three posts sunk into the ground, joined by barbed wire, to which mourning ribbons were attached, and flowers placed below.



OVER THE WALL—A West Berlin family mounts ladders leaned against a lamp post to wave at relatives across the wall in East Berlin. Since this picture was taken, East Berliners living near the wall are slowly being forced to move to another section of the city. The area behind the wall for 500 feet will become a no man's land. (Photo by Adolph Schalk)

when it makes a turn and enters the Bernauer Strasse, and suddenly THE WALL, East Berlin, the Vopas (Volkspolizei), or "People's Police", and the headstrong scene of thousands of West Berliners straining to peep over the wall, to catch a glimpse of their loved ones, are there before your very eyes, in all their grim reality.

And you realize that the crisis was there all along, like the reality of death, subtly, slyly lurking under the glitter we call normality. And that the bliss of nonchalant West Berliners doesn't ring true.

According to figures released by the West Berlin city government, West Berliners are emigrating to West Germany at a rate of about 2,000 a week, roughly four times the rate that prevailed in the weeks before the communists sealed off the East Berlin border. True, some 500 persons a week are also coming to West Berlin. And there are indications that the comparative flow is beginning to subside. But there is a widespread feeling that the deficit, almost flamboyant and anti-communist mood of West Berliners is beginning to crack. There is a steady drift of young people away from the city, as they no longer feel there is a future in West Berlin.

I GOT OFF the streetcar and walked along the Bernauer Strasse. There was THE WALL, built of grey cement blocks, zig-zagging along the entire border between West and East Berlin, arbitrarily sealing off churches, houses, streets, separating long relatives, friends, neighbors and imprisoning a nation. I saw the spot where a woman whose apartment faced West Berlin but was located in East Berlin, leaped to her death.

Here university students erected a "monument" composed of three posts sunk into the ground, joined by barbed wire, to which mourning ribbons were attached, and flowers placed below.

All along the border in East Berlin, residents were forcibly evacuated at gunpoint from their homes, while their belongings were put into waiting vans. At another point communist workers used bulldozers to smash rows of small wooden dwellings, all under the pretext of preserving "peace and quiet" of East Berliners from the "disturbances" of West Berlin "rowdies," and newsographers. In reality, the measures appear to be taken to create a "no man's land" to make escape even more difficult.

AS AN AMERICAN and a foreigner I have a "privilege" that West Berliners don't have—I can enter East Berlin, though I can only use the Friedrich Strasse crossing.

Just before I entered there was a small but revealing incident. An American army car with four occupants, three of them officers, was just leaving the Soviet Sector.

Frankly, several Vopas armed with submachine guns tried to make the car stop for an identification check, contrary to four-power regulations. The adroit chauffeur, however, managed to maneuver the car through without stopping, while a throng of West Berlin spectators burst into applause.

It was heartening to discover that the U.S. Army has set up a special checkpoint for the protection of Americans wishing to enter the Soviet Sector.

Here I could register and state the time of my expected return, with the knowledge that someone would come after me if I did not check out within one hour after the stated time. I think that even if I were a pacifist I would have abandoned my pacifism then and there out of sheer gratitude.

Now I could enter East Berlin without feeling entirely helpless, in the event of a "provocation," real or construed.

fresh wave of persecution faces Catholics in Hungary

By C. M. STRACHWITZ

VIENNA—The Catholic Church in Hungary was marked for a new onslaught by the communist government even before the death of its only free archbishop from from it a major defense bulwark, according to reports reaching here.

Articles in the only two billed as "Catholic" now point to the unleashing of new oppressive measures against the few remaining members of the Hungarian hierarchy.

At the same time, these articles indicate that Catholic resistance to the Red regime in Hungary is stronger than had officially been admitted.

The two journals are Uj Ember (New Man) and Katolikus Szó (Catholic Word). The latter is the organ of the Red-sponsored organization of "peace priests."

The Church in Hungary lost its acting head in the death of 73-year-old Archbishop Jozsef Groesz of Kalocsa (Oct. 3). Although he had been imprisoned by the Reds from 1951 until 1956, the regime conferred several honors on him in the last years of his life.

The obvious aim was to make it appear that Church-State relations were good. But the Archbishop gave the lie to such propa-

Request use of English in the Mass

LONDON—The Vernacular Society of Great Britain has appealed to Rome for use of the English language in the celebration of Mass and in administration of the sacraments and liturgical blessings.

The society made its plea in a memorandum to the Central Preparatory Commission for the Second Vatican Council, shortly to convene for its second meeting in Rome.

The society in its memorandum recalled the repeated calls of the Church for active participation of the laity in the liturgy. It suggested that this is virtually impossible with an all-Latin liturgy. "We humbly ask, therefore," it said, "that the normal liturgical language of the Roman Rite in Great Britain be English, except where the local ordinary considers Welsh more suitable."

THE SOCIETY said that religious orders should be able to continue to use Latin if they desire, and that bishops should have the power to require the use of Latin in certain occasions.

The memorandum then said: "Mass would be said in English. 'To preserve, however, a vestige of the old Latin order, for which we do not hesitate to affirm our grateful affection, we suggest that the recurrens versicle Dominus vobiscum and its response Et cum spiritu tuo, the bidding Orations, and the salutation Sanctus, sanctus, sanctus, together with the existing Greek and Hebrew elements, might fittingly remain unchanged."

Both papers reached the conclusion that the guilt of the ecclesiastical superiors of the priests convicted—meaning the bishops—was equal if not even greater than that of the priests themselves.

The two commentaries — remarkably similar both in style and expression — dealt not only (Continued on page 9)

THE GROUP asked that all seven sacraments be administered in English. It commented: "We recognize frankly that these petitions are of a very radical nature, and we would not advance them save that they are the natural and logical outcome of the reaction of many scholars and pastors of souls to a profound conviction that for many centuries the true nature of the Church's liturgy has been obscured and that, in consequence, the efficacy of the liturgy has not been exploited to the greatest advantage of all the faithful."

Use of vernacular granted to Poland

VATICAN CITY—The Holy See has given permission for the Catholic congregations in Poland to chant parts of the Mass in Polish instead of Latin.

It granted Polish bishops the faculty of allowing the people to chant the Kyrie, Gloria, Credo, Sanctus and Agnus Dei in Polish during the celebration of Mass.

The same decree, issued by the Sacred Congregation of Rites, also allows a lector or commentator to read the Epistle and Gospel in Polish simultaneously with their reading in Latin by the celebrant. The decree deals solely with the congregational participation in the Mass, and does not affect the requirement for the priest to use Latin in offering Mass.

zanda attempts late last winter when nine priests were arrested on "treason" charges. The Archbishop protested to the Red Premier, saying that the priests had been his longtime collaborators. He added:

"I personally assume responsibility for everything they have done. If these priests are convicted, then I should be convicted, rescued and arrested me too and jail me with my friends."

The communists made no mention of the Archbishop's protest. But they went ahead and sentenced the nine priests, and three laymen tried with them, to jail terms ranging from 12 to 12 years.

THE ARCHBISHOP'S death left only five diocesan bishops free in the whole country—even in the sense of freedom under communist rule. Hungary has three archdioceses and eight dioceses, and its 6.2 million Catholics constitute two-thirds of the total population. The Primate of Hungary, Cardinal Jozsef Mindszenty, Archbishop of Esztergom, has been out of touch with his people ever since November 4, 1956, when he chose asylum in the U.S. legation in Budapest. In the almost certain death promised in the wake of the Soviet suppression of Hungary's fight for freedom.

The two other archdioceses, Eger and Kalocsa, are now without a bishop. The Bishops of two dioceses have long been under arrest. They are Bishops Jozsef Petry of Vác and Bertalan Badalik of Veszprem. Of the five remaining diocesan bishops, one is 82 years old and two others are in their seventies.

These remaining five are now confronted by new oppression. Uj Ember and Katolikus Szó in their latest issues both hearken back to the June trial of the nine priests and three laymen. Hereafter only a brief notice of the trial had been given to Hungarian readers, even though foreign journalists were permitted to attend the trial.

BOTH JOURNALS published long commentaries on the trial and its implications. The Church, they declared, is collectively responsible for the mistakes of its faithful. They said that those convicted were inspired by many priests and even prelates, and accused the higher and lower clergy of having plotted with people whose attitudes towards the State are harmful and subversive.

Both papers reached the conclusion that the guilt of the ecclesiastical superiors of the priests convicted—meaning the bishops—was equal if not even greater than that of the priests themselves.

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'IT CAN BE DONE' Won't leave mixed neighborhood

By JAMES M. SHEA

CINCINNATI—When Jim and Evelyn Byrne moved into suburban North Avondale four years ago some of their friends raised their eyebrows. "How come you moved into a Jewish neighborhood?" they asked.

Since last spring, however, the next-door neighbors of the Byrne family on both sides have seen Negro families. Now the question has changed to: "Do you mean you're really staying there?"

"Why not?" retorts Byrne, a tall, rangy young salesman.

"If people only would stop to realize that Negroes are people like anybody else," says his wife.

Parents of six children—the oldest only seven, get in touch with them after one of the houses next door had been sold was certain that "naturally" the Byrne family would want to move as soon as possible.

"He certainly was surprised when I told him our house wasn't for sale," she added.

"We got a lot of calls," her husband continued, "and we still get them. Most of them are from agents."

He doesn't maintain that his family intends to remain in the Barry Lane residence forever. "I'm a salesman," he said, "I'd sell anything for a profit—except my wife and kids. Eventually we'll move to a bigger house, and it may be in a different neighborhood. But whenever we do move it won't be because of a price."

Both Mr. and Mrs. Byrne are convinced that many more people would feel and act as they do if they had the opportunity to meet Negro families like their neighbors. "Their children have extremely well," says Mrs. Byrne. "The parents are helpful and friendly."

Mr. and Mrs. Byrne joined the North Avondale Neighborhood Association recently because they moved in next door," said her husband, "how could we ever explain something like that to our children?"

welcoming "all good neighbors without prejudice..."

"We think this is a nice neighborhood," said Byrne. "It's convenient to many things and has all the services the city provides. And the people we've come to know are nice people."

When both next-door neighbors were Jewish families, the Byrne family learned a great deal about the Jewish religion and customs, Mrs. Byrne said. "I think it was an excellent opportunity for our children to learn respect for another group," she said.

Real estate agents were quick to sound the alarm when it was discovered that Negro families had bought the houses adjacent to the Byrne home.

MRS. BYRNE recalled that the first agent to get in touch with them after one of the houses next door had been sold was certain that "naturally" the Byrne family would want to move as soon as possible.

"He certainly was surprised when I told him our house wasn't for sale," she added.

"We got a lot of calls," her husband continued, "and we still get them. Most of them are from agents."

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OCTOBER 15-16

North Vernon parish to observe centennial

NORTH VERNON, Ind.—The 100th anniversary of St. Mary's parish here will be observed Sunday and Monday, October 15 and 16.

Eisenman, St. Mary's pastor since 1934, will celebrate the Solemn Mass of Thanksgiving, Assisting as deacon and subdeacon will be former assistant pastors, Father Albert Ajamie and Father Bernard Schmitz. Father Robert Wilhelm, pastor of St. Anne's parish, Jennings County, will serve as master of ceremonies.

A reception for parishioners and guests will be held in the parish auditorium from 2 to 5 p.m. Sunday. Benediction will follow.

Archbishop Schulte will be present for the clergy observance at 11 a.m. Monday, Father Omer

The sermon will be delivered by Father Robert German, Ph.D., Archdiocesan historian and archivist of St. Mary-of-the-Woods College.

Luncheon will be served to the visiting clergy at 12:30 p.m. in the Knights of Columbus hall on Bueckley Street.

Following are the historical highlights of St. Mary's parish.

Prior to the construction of the North Vernon parish church in 1861 Catholics in Jennings County attended services at St. Ann, St. Catherine and Scipio missions erected in 1841. A parish at St. Ann is the only survivor of these pioneer foundations.

Mass was celebrated in private homes of North Vernon between 1846 and 1856 by Father Alphonse Munching, O.S.A., and Father Maurice. On one occasion Bishop Maurice de St. Ann visited the town to administer the sacraments.

The founding pastor, Father John M. Missi, was associated with St. Mary's during the entire 20 years of his priestly life. During the year 1872, one of the early teachers was Sister M. Olivia who later became superior general of the Ollenburg community.

Lay teachers, one for children of Irish descent and one for those of German descent, began teaching in the parish school which was erected in 1863-66. Sisters of St. Francis, Ollenburg, were secured as teachers in 1872. One of the early teachers was Sister M. Olivia who later became superior general of the Ollenburg community.

IN ADDITION to his duties at St. Mary's, Father Missi ministered to the surrounding missions of Lexington, Scipio, Nebraska and Osage.



FATHER EISENMAN unable to stabilize the parish situation.

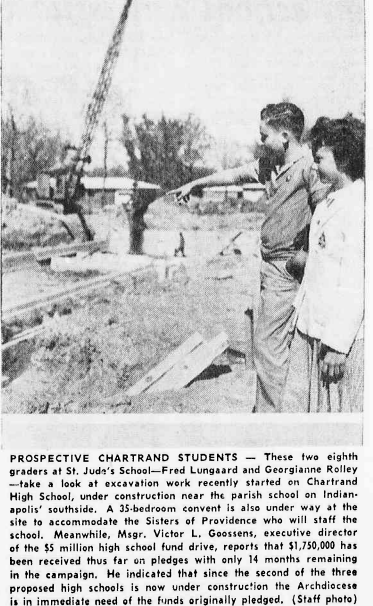
In 1893 Father George L. T. Wierman, a Civil War veteran, was appointed pastor. He immediately reconciled the factions within the parish and effected a firm financial footing. The community held him in high respect, not unmindful of his war record as an infantryman.

Among the accomplishments during his 27-year pastorate were erection of the church tower (1897), new school (1908), and various improvements ever to take place in the parish and cemetery. A near-disastrous tornado in 1917, which made a shambles of North Vernon, (Continued on page 9)

Half million attend 'Rosary Crusade'

SAN FRANCISCO, Cal.—What was described as the "largest religious gathering ever to take place in the United States"—a throng of more than 500,000 persons—joined in San Francisco's Golden Gate Park for a rally of the Family Rosary Crusade.

The crowd began gathering as early as 7:30 a.m., more than six hours before Father Patrick Peyton of Albany, N.Y., director of the Family Rosary Crusade, was to open the services. Visitors came by plane, train, car and bus to hear Father Peyton's plea that they find a place in their homes for family prayer.



PROSPECTIVE CHARTRAND STUDENTS — These two eighth graders at St. Jud's school—Fred Lungard and Georgianne Rolley—take a look at excavation work recently started on Chartrand High School under construction near the parish school on Indianapolis' southside. A 25-bedroom convent is also under way at the site to accommodate the Sisters of Providence who will staff the school. Meanwhile, Msgr. Victor L. Gossens, executive director of the \$5 million school fund drive, reports that \$1,750,000 has been received thus far on a pledge with only 14 months remaining in the campaign. He indicated that since the second of the three proposed high schools is now under construction the Archdiocese is in immediate need of the funds originally pledged. (Staff photo)