

New Regulations Seek Increased Reception Of Holy Communion

(Continued from Page 1) a night watchman, a housewife who must prepare breakfast for the family and get the children ready for school.

(b) A person who can receive Holy Communion only at a late hour. In this category would be included one who can only get to Mass celebrated after nine o'clock. Even a child who could get to the eight o'clock Mass but must go to school shortly afterward would be in this group, if it wishes to receive Holy Communion, and would find it very difficult to return home and have breakfast in the brief interval. It could previously have some liquid nourishment.

(c) One who must travel a considerable distance to go to church. The distance on foot would be about two kilometers or one and one fourth miles. It would seem that a proportionate journey by car would be 15 to 20 miles.

If any one of these conditions is present, according to the prudent judgment of a confessor, a person may take liquid nourishment (excluding all alcoholic beverages) before receiving Holy Communion. However, the eucharistic fast must be observed, as regards such liquids, for at least one hour before the reception of the Blessed Sacrament.

As is noted under 2, the approval of a confessor, given once, will last as long as the reason for which the permission was given.

The hour is to be computed exactly, not approximately.

4. EVENING MASS. A Bishop may allow evening Masses, (not earlier than 4 p.m.) in his diocese on certain days, if he judges that there are persons in his diocese who will profit by the communion, in accordance with the mind of the Holy See in this matter.

This is particularly true if there is a considerable number who otherwise would not be able to attend Mass on days of obligation. The days on which this privilege may be granted are Sundays and holydays, including those that were once holidays of obligation, First Fridays, and some other special days.

A person may receive Holy Communion on an evening Mass provided he abstains from solid food for three hours before the time of receiving the Blessed Sacrament. He may even take

moderately at his meals such beverages as wine and beer (but not distilled or "hard" liquors) on such a day. But outside of mealtimes any time that day he may not take any alcoholic beverage, though he may drink other beverages up to one hour before Holy Communion.

EVEN PERSONS who do not come under the category of those for whom the Evening Mass is especially intended may attend this Mass (and fulfill their obligation on a Sunday or holy day) and receive Holy Communion, as long as they fulfill the conditions just stated.

Persons who celebrate an evening Mass in those dioceses in which the Bishop has authorized such a service, may use the privileges mentioned under 4, with the understanding that the period of abstaining from solid or liquid food must be measured from the beginning of the Mass, not from the time of the Communion.

Similarly, priests who come within the groups mentioned under 2 and 3 may make use of the concessions there described with reference to the celebration of Mass, with the understanding that the favors must be regulated with reference to the time when the Mass is begun.

The Constitution states that all other privileges with reference to the eucharistic fast are now abrogated.

It must be remembered that the mitigation of the law of the eucharistic fast is not given to make Catholics less reverent in their attitude toward the Holy Eucharist. The purpose is to encourage the faithful to approach the Holy Table more frequently.

If all Catholics respond to this wish of the Vicar of Christ, the object of this new legislation will be accomplished—in bringing the members of the Mystical Body more frequently and more intimately into communion with their Divine Head.

The new regulations regarding the Eucharistic fast went into effect on January 18. It had earlier been announced that they were effective as of January 10, but a later message from Rome corrected this impression. Usually a law of this nature becomes effective three months after promulgation, but in this case the Holy See expressly provided that the new legislation become effective on the date of the promulgation.



DR. BELLA DODD

St. John's University Lists Dr. Bella Dodd

Brooklyn, N. Y.—(NC)—Dr. Bella V. Dodd, who renounced communism last August after a long history in the leadership of its promotion, will be visiting lecturer in Political Philosophy during the spring term at St. John's University, Father John A. Flynn, C.M., president, has announced.

Dr. Dodd will conduct two courses, Communism in Theory and Practice, and Strategy and Tactics of Communism, on Saturday mornings as part of the curricula of Teachers College and Graduate School.

Dr. Dodd who returned to the Catholic Church last fall, had been a leading member of the communist party in the United States for many years. She was an organizer and for a long time a guiding light of the New York City Teachers Union. Prior to her full-time work in communism, she had been a member of the faculty of Hunter College, from which she had been graduated.

Ousted Missioner Says Chinese Reds Shackled His Hands And Feet

Hong Kong — (NC) — A "model prisoner," they called him. So the Chinese communists gave Father Peter Crevits three different awards — a bar of soap, a washcloth and some salt for his food.

But to the Scheut missionary priest—a native of Belgium and a veteran of 18 years in China—it wasn't quite the same as receiving, say, the Order of Lenin. For Father Crevits had shackles forged on his hands and feet, and his fellow-prisoners had to help him eat and perform other natural functions.

THE SCHEUT father is free now — he was expelled and reached Hong Kong on December 31—so he can look back on the ordeal in a somewhat objective manner. But it doesn't make for a good picture.

Father Crevits had his first brush with the communists right after the war at his mission in Suiyuan Province in Northern China. At that time he underwent six days and nights of continuous questioning and beatings—finally being forced at gunpoint to sign away all church property for his so-called "crimes." After a year's rest in Belgium in 1947-48, he returned to Suiyuan.

It was there, while saying the Mass prayers at the foot of the altar in his church, that 40 armed men forced Father Crevits to take off his vestments, bound his hands and feet, and took him off to jail. The date was March 7, 1951.

IN THE MORE than 21 months he was in prison, he was questioned over 100 times for long periods, beaten often and

forbidden to make the Sign of the Cross or to pray.

In December of 1951, with the temperature 30 degrees below zero and with no fire, Father Crevits became sick. On New Year's Eve a doctor examined him and gave him three injections which caused him to lose consciousness. He awoke on January 23 in a hospital, and was told he'd had a serious case of typhus.

While the priest never knew whether it was true, he did recall that a Chinese Catholic with typhus had once been thrown into the prison cell with him and other prisoners. The sick man asked the missionary to hear his confession, but the other prisoners crowded around to hear, so Father Crevits told him merely to be sorry for his sins and gave him absolution. Five minutes later the man was dead.

EVEN THOUGH cold, hungry and no longer able to laugh, his fellow prisoners were friendly to him, Father Crevits says. He related that when he was finally expelled under guard, everyone had to be at the railroad station two hours before train time; the thermometer read 32 below zero.

No one spoke a word but all looked at him sympathetically. And on the train the loudspeaker blared out the alleged "crimes" of the "imperialist missionaries." According to Father Crevits, the people remained silent but they performed little acts of kindness to show their sympathy.

Burlington Diocese
Burlington, Vt.—(NC)—Bishop Edward P. Ryan of Burlington, has called Vermont's 100,000 Catholics to join in the observance of the 100th anniversary of the diocese during 1953.

New Rome Magazine Pushes Latin Study
Rome—(RNS)—A new quarterly magazine aiming to encourage the use of Latin as a living language made its debut here. Edited by Magr. Antonio Bacci, a Vatican official and one of the world's leading Latin scholars, the magazine, entitled Latin-
nia, is produced in the print shop of the Vatican Library. The Vatican scholar asserts that the Catholic Church has conserved Latin as a living language.

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Catholic University Lists 78 Scholarship Offers

Washington — (NC) — Twelve graduate fellowships, covering tuition, room and board, and 66 graduate scholarships granting tuition only, are available for the next academic year at the Catholic University of America, Bishop Patrick J. McCormick, university rector, has announced.

Applications must be filed on or before March 1st with the Committee on Fellowship and Scholarships so the grants may be announced early in April, the announcement stated.

TEN OF THE grants are the annual Knights of Columbus fel-

lowships for men, covering graduate study in any department of the university, including the professional, engineering, architecture, law and social work schools. Two Penfield fellowships are open to men and women, international students and native-born. The Washington Fellowship, open to men and women, provides for study in biochemistry and psychology.

Among the tuition scholarships are 30 offered for the first time this year by the university board of trustees. Ten are for members of religious communities of women; ten for religious Brothers, and ten for laymen and women. Three scholarships sponsored by the International Federation of Catholic Alumnae are offered for tuition only for study in any department of the graduate school of arts and sciences, the school of philosophy and the school of social science.

SIX SCHOLARSHIPS are open to lay graduates of Catholic colleges for women. The grants include tuition only for study in the graduate school, philosophy or social science.

Other grants include the Anna Hope Hudson scholarship for men and women, religious or lay, for any graduate classes; the Joseph L. Peabody scholarship for men or women, religious or lay, for study in chemical and physical sciences.

Open to students of the National Catholic School of Social Service are 10 scholarships in that department of the university. Available to nuns are three tuition scholarships for courses in any department of graduate studies, and the Pius XI-Edward A. Pace grant to a nun for graduate study in any department.

SIX COUNSELING scholarships for lay women offer room, board and tuition with holders required to give two years to this graduate work. One tuition scholarship in nursing education is open to a Christian student for courses in nursing; other grants cover study in other departments of the university.

A limited number of assistantships in biology, chemistry, English, mathematics, physics, psychology, psychiatry and Romance languages also are open to men and women.

Requests for information, application forms and all correspondence on the subject of these scholarships should be addressed to: 616 E. Schenck Drive, Room 204, Washington, D. C. Catholic University, Washington 25, D. C.

Special Anniversary
The National Catholic School of Social Service (N.C.S.S.) has received \$1,000 toward the construction of the Old Palace, seat of the Catholic episcopacy at Olden University here. So far, \$1,000 has been contributed to the construction project. The total cost of work will be \$14,000.

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