

It Never Rains In City Of Saints

By FLOYD ANDERSON

Lima — (NC) — Many people here in Lima, which has many claims to fame, are proud of its title, "City of Saints."

For here in the Peruvian capital lived St. Rose of Lima; St. Toribio, the city's second archbishop; St. Francis Solano and St. John Masias.

Here too lived Blessed Martin de Porres, the humble Dominican Brother who served as a porter at the convent of Santo Domingo and whom Peruvians hope will soon be canonized.

Another claim to fame, but not so well known outside of Lima, is that it never rains here.

One at first finds this very hard to believe — for whoever

heard of a city where it never rains? But even the American Maryknoll Fathers at St. Rose of Lima parish here have no windshield wipers on their cars. They tell that sometimes there is a heavy mist, but that it never rains.

Lima has a considerable claim to the title of the most beautiful city in the world. But it also has its slums.

THESE ARE the barrios on the outskirts of the city. One is the Ciudad de Dios, the City of God, in the parish administered by Father William McCarthy, M.M. There thousands of Peruvians live in small huts and struggle for a meager living.

The huts are made of straw, woven into mats and forming a home about the size of a small living room. Many of the people live a hand-to-mouth existence, for the men are often unskilled laborers.

They are good workers, Father McCarthy says, and they have helped him build the auditorium which serves as a church for Sunday Masses. But this too is not complete. The walls reach only part way to the ceiling. There is no door, just an opening blocked with boxes and screens after Mass.

The poverty of the parish is shown by the varied park benches which serve as pews for the people. Father McCarthy says that some time he hopes to finish the church, to have real pews for his people.

He provides relief supplies for parishioners, medicine for the sick — there are over 150 cases of tuberculosis there — and this fall will have two Maryknoll Sisters to help provide a clinic.

This is the part of Lima the tourist doesn't see. So, too, is what is happening in so many Latin American countries. The

Indians are coming down from the mountains and squatting on land near the city to try to find work for their families. Many of them have not been married in the Church. Many have not been married at all, nor their children baptized.

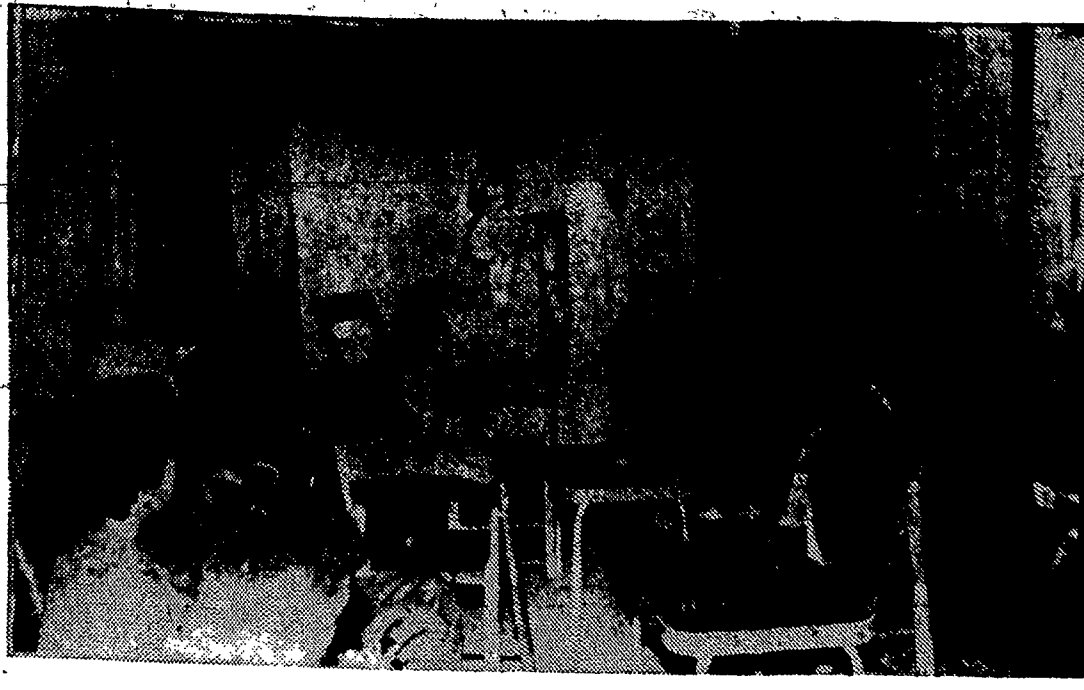
Father McCarthy wryly tells a story to illustrate this: One man had not been married to the woman he was living with. They had four or five children, and Father McCarthy asked why he did not have the common law marriage solemnized in the Church. The man said: "Father, I'm not sure that I love her."

Lima has many sites of historic interest. The Church of Santo Domingo dates from 1549 and contains the remains of St. Rose of Lima, St. John Masias and Blessed Martin de Porres. Here is the cell where Blessed Martin lived until his death in 1639, and here he founded the first orphanage in the city.

In Lima is the convent of Santa Rosa de las Monjas, with St. Rose's garden, which is open to the public on August 30, when thousands come there. Many throw their petitions into "St. Rose's well," where the Saint threw the keys to the chains which she wore around her waist.

Here too is a part of the metal band, studded with sharp nails, which she wore around her head under a scarf or band and many other relics of hers. There is a small room which was built for her. Legend says that while she was locked in this room she had the privilege of bilocation — being in two places at the same time — and would ask why such a Mass was not said in a certain church.

Here is the famed Nazarenas. It takes its name from the Nazarenas Sisters, built after the 1687 earthquake when much of the city was destroyed.



Father Richardson says Mass on dinner table.

Islands Under Shadow Of Red China Guns

This is the fourth of five articles about the Chinese off-shore islands by Maryknoll Father William Richardson who has just completed a fact-finding tour there.

By REV. WILLIAM RICHARDSON, M.M.

Father Bernard Druetto, OFM, General Wang Hopu and I boarded a small Chinese Nationalist gunboat at a beach on the south-western shore of Quemoy.

The weather was clear and warm. As we churned past the tip of Little Quemoy island, we could see the south China coast very clearly. It was the morning of December 16 — an even day — so the Reds were holding another self-declared "aggression holiday."

No Communist radar would be needed, because our ship was in clear view and well within range of their medium-caliber shore batteries.

The off shore islands form a chain strung out from Big Quemoy, Little Quemoy, Ta-Tan, Ehr-Tan, Sam-Tan, Su-Tan and so on. The chain, each link smaller than its neighbor, leads right into the mouth of Amoy Harbor. Big Quemoy, or "Golden Gate" is the largest and "Little Golden Gate" considerably smaller; so that when you reach Ehr-Tan, inside the harbor, you save an island only 43 square acres in size.

The Naval Lieutenant commanding the gunboat blew the horn as we swung towards the Ehr-Tan beach, and from our seats behind a 40 rpm. gun we could see the garrison commander and a line of troops standing at attention. They were the Catholic troops on the island. We had radioed ahead that there would be confessions and Mass, so all were on hand.

Ehr-Tan is a solid rock cone rising out of the sea. The rock has been completely tunneled and fortified, and my impression on entering was like getting lost in the New York City subway system.

When I told this to my host, he and his troops got a big laugh out of it, and began calling their island "Little New York." There are no civilians on the Tan island chain.

Inside the rock I found electricity, deer wells, underground recreation halls and kitchens. In the event of an attack, the troops need never leave their mountain fastness.

From an observation post I looked over at Amoy University, with its red tile roofs glittering like charcoal brackets in the bright sunlight.

Once again, even through the powerful telescopes, I could see no living person. The Uni-

island defenders could have blown the merchantman out of the water. They can, at will, completely seal off Amoy, because every ship entering the harbor must pass within a few thousand yards of the island.

I said Mass in a tomb-like room near the top of the mountain on Ta-Tan. My altar was a Chinese dinner table, my water cruet a tea glass. The "rug" beneath my feet was an Army blanket. I offered the Mass for the safety of those on the island and for the mainland Chinese Catholics, only 3,500 yards away.

Seven Catholics attended Mass—again, mostly Aborigine youths. The only person to receive Holy Communion was a girl dressed in the olive-drab shirt and trousers of a radio announcer. Miss Thng is a Catholic from the Wa-San parish in Taipei and has been serving on the off-shore islands for over a year.

Father Druetto had everyone laughing after Mass when someone said he looked like Santa Claus. His flowing grey beard bore a resemblance, but it was the gifts he brought that raised the comment. Digging down into the deep pockets of his paratrooper trousers, he produced religious pamphlets for the soldiers who were Catholics, and cigarettes and candy for all.

The Commander of the garrison pointed to the flag of Free China flying from a pole above the room where I had said Mass. "During Eisenhower's visit this year, the Reds shot down that flag eighteen times, but we just kept putting it up again. They fired about 30,000 rounds at the island, but wasted their ammunition. They didn't hit anyone."

I visited the hospital inside the tunnels. The only Chinese G.I. confined there was a young fellow who had broken a leg in a fall. The only evidence of damage was a few shallow holes in the side of the mountain.

We returned to Big Quemoy in the afternoon, carrying a group of Nationalist soldiers' back for rest and rotation. We left a group of smiling troops on the beach of Big-Tan. My impression? Morale was very high.

Youngsters Aid Mission

Vienna — (RNS) — A youth group in Austria has raised more than \$42,300 to aid in the construction of a mission village in Tanganyika.

A fund campaign for the project conducted by the Austrian Rural Catholic Youth was carried out through two publications of the organization. About 40 small houses, school and a church or catechists will be built in Karema, Tanganyika, from the money raised.

Invocation Changed In Divine Praises

Vatican City — (NC) — The new invocation in praise of the Precious Blood of Christ has a different place than originally announced in the Divine Praises normally recited after Benediction of the Blessed Sacrament.

The official publication, Acts of the Holy See, states that the invocation "Blessed be His Most Precious Blood" is to be inserted following the invocation "Blessed be His Most Sacred Heart."

The original Oct. 12 decree of the Sacred Congregation of Rites stated that Pope John XXIII "decreed that to the praises of 'Blessed be God,' after the invocation 'Blessed be the Most Holy Sacrament of the Altar,' there be added the invocation 'Blessed be His Most Precious Blood.'"

It was later suggested that a more logical place for the insertion of the new invocation was after the praise of Christ's Sacred Heart. The suggestion was adopted and the Divine Praises are now as follows:

- Blessed be God.
- Blessed be His Holy Name.
- Blessed be Jesus Christ, true God and true Man.
- Blessed be the name of Jesus.
- Blessed be His Most Sacred Heart.
- Blessed be His Most Precious Blood.
- Blessed be Jesus in the Most Holy Sacrament of the Altar.
- Blessed be the great Mother of God, Mary most holy.
- Blessed be her holy and Immaculate Conception.
- Blessed be her glorious Assumption.
- Blessed be the name of Mary, Virgin and Mother.
- Blessed be St. Joseph, her most chaste spouse.
- Blessed be God in His angels and in His saints.

Will Drugs Make Us Robots?

San Francisco — (NC) — How about the fantastic new drugs scientists say can "condition" a man's mind?

Are they like acids eating at the structure of religion which is built on free will?

No, says the famed philosopher Father Martin D'Arcy, S.J., who was here at a symposium of "control of the mind," held at the University of California San Francisco Medical Center.

"Pharmacology has developed remarkable drugs. It is only a question of time until they find one that will change a person's character," he said.

The Soviets have used drugs to break men's will, he said.

"But a conditioned human being is still exactly that—a human being," he said. "If his mind isn't deranged completely, he can still choose whether to love or to hate, between what he believes is right and what he believes is wrong."

The comments of Father D'Arcy, who teaches at Georgetown University, Washington, D.C., were sought after disclosure at the symposium by Swedish historianologist Dr. Holger Hyden of a drug he said can turn men into "human robots"—or heal a disordered brain.

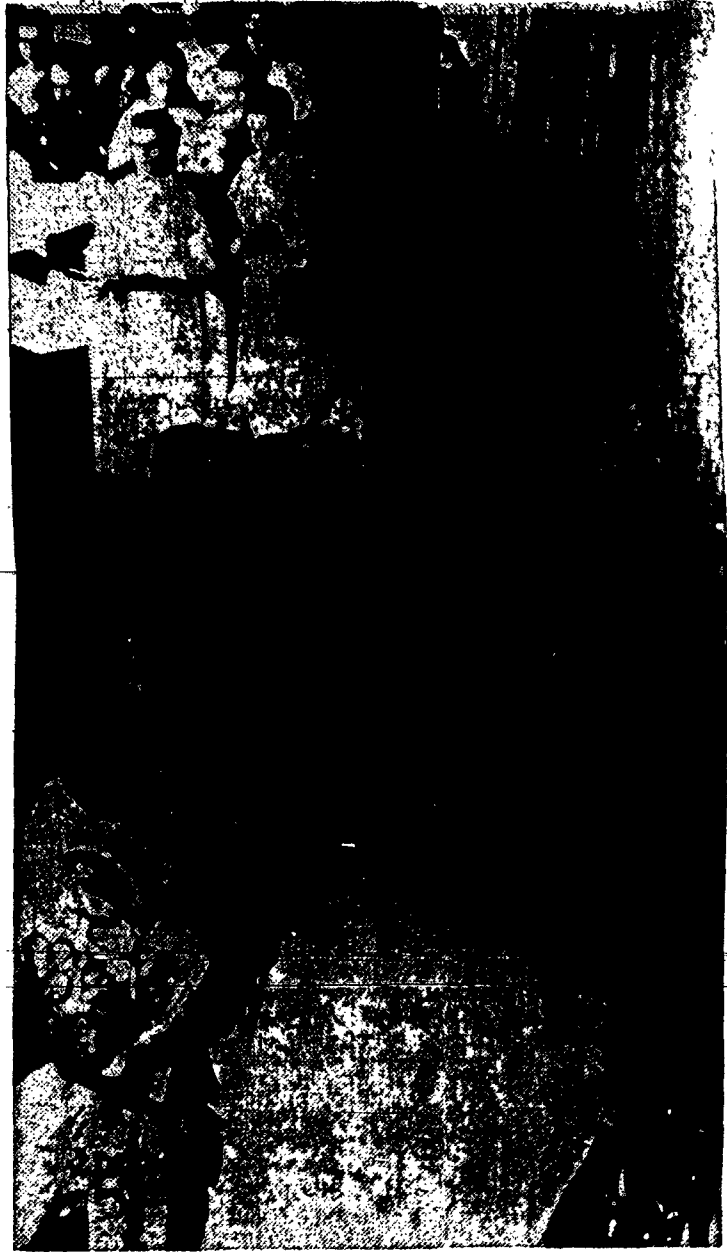
"Neither psychology nor drugs can deprive a man of his inmost convictions, or make him deny them," Father D'Arcy maintained. "I've never seen evidence to the contrary. Within every man is an ultimate self which science cannot change. It helps explain why men, even under 'conditioning,' often react unpredictably."

Samaritan Pontiff Dies

Jerusalem — (RNS) — Abisha ben Phineas, High Priest of the tiny Samaritan Israelite community at Nablus, Jordan, died at the age of 85, it was reported here.

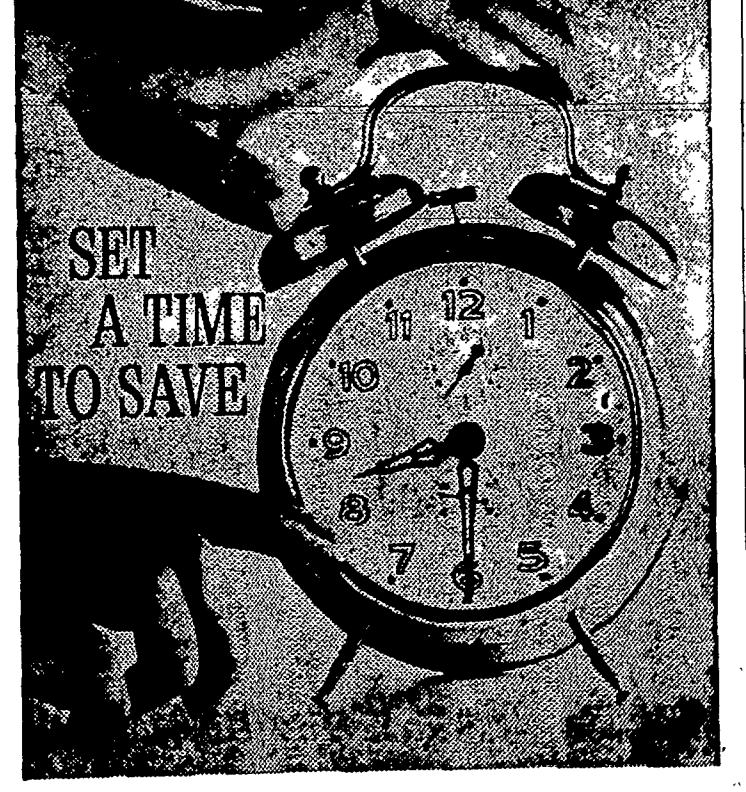
The Samaritans are a remnant of the northern tribes of Samaria (Shechem) who have remained in Nablus since Biblical times. They acknowledge as sacred only the Pentateuch and the Book of Joshua, on which their late High Priest had written learned commentaries.

When news of the High Priest's death reached Samaritans living in a special quarter of the town of Holon, near Tel Aviv, they proclaimed a period of mourning. It was recalled that the octogenarian dignitary had officiated at Passover rites on the Holy Mountain at Gerizim for 17 years.



Congo Drums At Mass

London — (RNS) — Going native with African drums, two English seminarians of the White Fathers in London use the instruments to accompany singing of the Mass to African melodies. Three African priests officiate at the altar at the televised service from St. Mellitus' church here. The unusual service, called the "Katanga Mass," brought most Britons into contact for the first time with the African liturgy.



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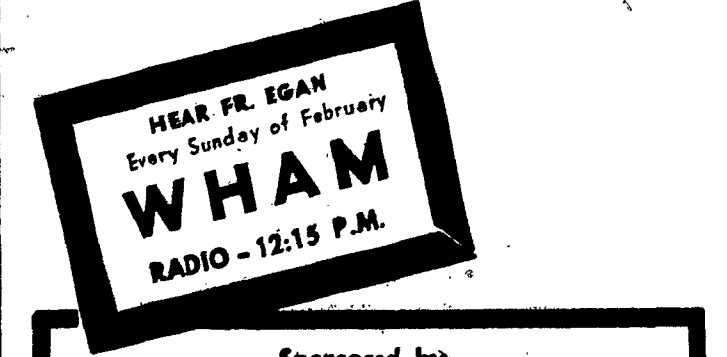
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