

# N.Y. Priest Fills a 'Vacuum' in Peru

Four priests from upstate New York are a team trying to keep the faith alive in a 750 square mile "parish" in Peru, one of them reported during a visit to Rochester this week.

Father Paul Hagan, a 1947 graduate of St. Bernard's Seminary, is on a two-months leave from a five-year mission to Latin America.

The Ogdensburg priest said "communism gains there only in areas where there is a religious vacuum."

He said it's an everyday occurrence to meet people in his vast, almost desert parish, who are 20 or 30 years of age, consider themselves Catholics but haven't made their first Holy Communion.

"There just weren't priests to instruct them."

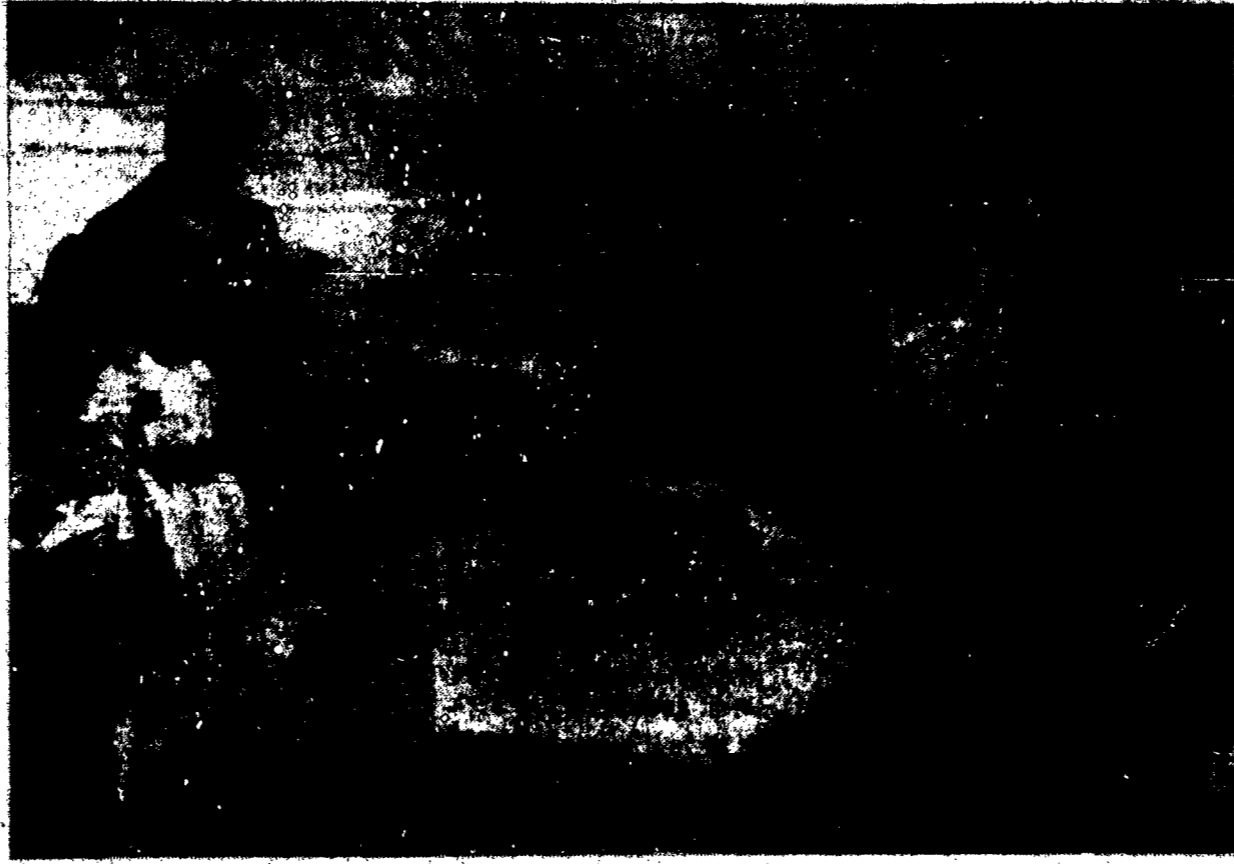
The four priests care for 15,000 people scattered in the sparsely populated region of southern Peru.

Mass is said in seven mission stations every Sunday and "we have to have Sunday on weekdays" in the other six outposts, Father Hagan explained.

Attendance may vary from 100 per cent in small villages (total population 150) to less than 50 per cent in larger towns.

The priests seldom enjoy the luxury of an actual church for their daily Mass — they have to use a public market in one village, a school in another or just outdoors in others.

Building materials are scanty — no tile or brick, little wood.



Ogdensburg priests Father Paul Hagan and Father Bernard Kellogg bring Mass to people in Peru. Man at left will receive his first Holy Communion at the Mass.

Scarcity of priests in Latin America leaves thousands of souls in a spiritual poverty which matches their bleak existence in barren, remote, mountain villages.

only concrete — which gives Father Hagan an idea.

He is the nephew of Mr. and Mrs. Paul Melrose of 118 Henley Road, just across Ridge Road West from New St. John's

Church still under construction. The strikingly modern style concrete centers on a massive concrete sanctuary tower and Father Hagan studied the design carefully for possible reproduction in Peru.

He admits he'll have to figure out a different kind of roof arrangement however.

His companions in Peru are Father J. Lee Snow and Father Bernard Kellogg, also St. Bern-

ard's graduates, and Father Roger Marlin. The Latin American mission project was launched by Bishop James J. Navagh, former Ogdensburg bishop now in Paterson, New Jersey.

## Portuguese At Mass

St. Joseph's — (RNS) — live participation in the Mass. Portions of the Mass and other They were warned, however, that in making use of "new religious" in the traditional churches of South America, the change in the traditional native Portuguese language of the Mass could jeopardize the dignity of a service.

Recommendations by the Brazilian hierarchy to pastors stressed need for the liturgy.

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## Franco Critic Rumored for Resignation

Madrid — (RNS) — Dom Attilio Escario, 64-year-old Abbot of the famous Benedictine Abbey of Montserrat near Barcelona, reportedly has been urged by Church authorities to resign, presumably because of official disapproval of his scathing criticism of the Franco government.

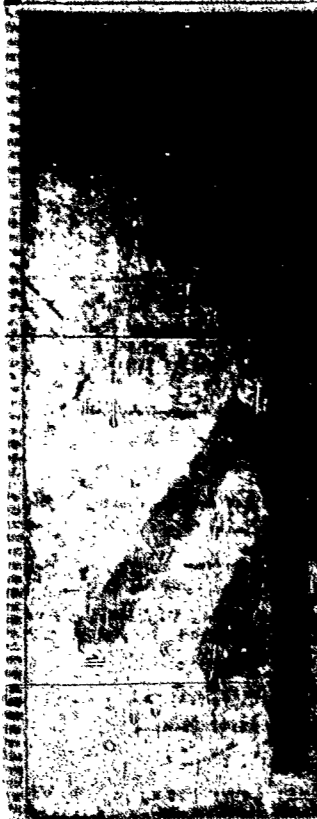
According to usually reliable sources here, Archbishop Antonio Riberi, Papal Nuncio to Spain, sent a member of his staff, Monserrat with instructions to intimate verbally to the abbot that he should vacate his post.

However, he said, Abbot Escario replied by saying that "matters of this sort should be put in writing."

According to the informant, the abbot's move was prompted primarily by strong reactions of official circles to an interview published in the Paris newspaper Le Monde last November in which the abbot, known for his ardent support of Catalan autonomy, assailed the Franco regime as being in opposition to Roman Catholic principles.

Dom Escario told the reporter that press freedom was restricted in Spain. He said "lack of information is contrary to the doctrine of the Church" and a condition challenging "the consciences of Catholic rulers of a state which, if it does not change its political principles, cannot be termed Catholic."

It was disclosed recently that the abbot's interview was followed by a letter signed by 407 Catalan priests who urged the abbot to "express all our sympathy and support for you in the most destructive of all the forces opposed to a fruitful Communion."



## New Symbol For Hospital

NEW SYMBOL of St. Mary's Hospital unveiled today shows the hand that supports life representing the human element in St. Mary's Hospital — "the staff which works in the spirit of charity to relieve suffering and restore health." The cross, sign of eternal life, supports a grain of wheat, the universal sign of life and signifies "the dedication and aspiration of the hospital. Founded in 1857, it is Rochester's first hospital. It is operated by the Daughters of Charity of St. Vincent de Paul. Sister Winifred is administrator. The symbol is the work of Harry J. Bliss.

## God's World

### Bond of Love

By REV. LEO J. TRESE

If our frequent Holy Communion seem to effect little change in our personal lives, the reason could be one of several. It may be, for example, that our Holy Communion have become purely routine acts of piety. Our familiarity with Jesus in the Holy Eucharist has bred in us an easygoing, take-Him-for-granted attitude. As a consequence, we make little effort to stir up in ourselves the adoring faith, the deep love and heartfelt gratitude which should accompany each Holy Communion.

Our preparation for and thanksgiving after Communion are sketchy at best. Our sense of awe and reverence in the presence of divinity lies dormant.

An attachment to venial sin is another element which may severely limit the grace of Holy Communion. Perhaps there is an area of our lives which needs working on, but we are reluctant to begin. It may be our love for what we like to call "harmless" gossip; pawing over the faults and foibles of our neighbor without compassion. Or, it may be a surrender to sensuality; perhaps a tendency to indulge in food or drink, or a love of ease at the expense of duty, or a covetousness for "the best" in everything.

It may be a selfishness which shows itself in an aggressive effort to be "first" always, no matter whose toes must be stepped on.

An attachment to venial sin does not completely destroy the grace of Holy Communion, but it does handicap severely our Lord's efforts to work His will in us.

Finally, the grace of Holy Communion may be obstructed by a resentment which we harbor against some person or group of persons. A lack of fraternal charity is the most destructive of all the forces opposed to a fruitful Communion.

FRATERNAL CHARITY is at the very heart of the Holy Eucharist. It is the key symbol of the Holy Eucharist. By making Himself the "bread of life," Jesus emphasizes the unity which must exist between all of us who are made one in Him. We must love all whom He loves — which means every soul for whom He died. "This is my commandment, that you love one another as I have loved you," Jesus admonishes us at the conclusion of the Last Supper.

A serious lack of fraternal charity would make our Holy Communion, quite unprofitable. If there is some person whom we genuinely hate, some person towards whom we are bitterly unforgiving, then we dare not approach the Communion table. To do so would be to make a mockery of the sacrament of love. "But also would he love if there is some group of persons, such as Negroes, whom we hate and despise and revile."

If we are receiving Holy Communion frequently, it is unlikely that we have allowed ourselves to become so victimized by hatred. We are not that lacking in sincerity, not that lacking in an understanding of the Holy Eucharist.

However, it still may be that we cling to ourselves some petty resentment which we are loath to abandon. There is someone who has spoken ill of us, someone who has outsmarted us, someone who has in some way hurt us. We tell ourselves and God — that we forgive the person; but we still nurture the grudge and perhaps indulge in small spiteful acts to even the score. If this is so, then it will be a feeble trickle of grace which we can expect to receive in our Holy Communion.

## Episcopal Layman Favors Catholic School Aid 'Irrational' To Oppose

Cincinnati — (RNS) — Federal aid to parochial schools was advocated here by a prominent Protestant Episcopal layman who charged that American Protestants have been "irrational" in their attitude toward government assistance for church-related educational institutions.

William Stringfellow, a New York attorney well-known as a commentator on church policies and practices, maintained that the federal aid issue is forcing Protestants to make a choice between the "conflicting moral principles of minimum taxation versus separation of Church and State."

(He will speak Sunday evening at a panel discussion at the University of Rochester.)

THE LAWYER, who serves on the World Council of Churches Faith and Order Commission, addressing some 400 participants in the youth work section of the National Council of Churches Christian Education Division 1964 annual meeting.

He declared that the closing of Roman Catholic schools unable to operate without federal aid would release "tens of thousands of parochial school students to public schools and thus require an enormous expansion of public schools at staggering public expense."

Such separation, he declared, implied that truth can be divided and that "knowledge" of human life in science and the arts is set apart from knowledge of God and the practice of religion.

"Any notion of such a separation is intolerable to the conscience of a Christian, for the Christian affirms that truth is one and indivisible and that all knowledge is embraced within the world of God."

He also declared that many "public" schools in the nation actually are "de facto Protestant schools in their ethos and in their educational philosophy and practice. . . . Yet they have been supported by public funds for generations."

Mr. Stringfellow insisted that secondary education cannot be divided into "public schools" and "Sunday school," calling the latter "virtually a total failure."

"In practice," he commented, "it has just not worked."

"As a lawyer," he elaborated, "I think it is possible to devise an aid scheme which can and will be upheld constitutionally."

"As a citizen, I believe aid to be more economical than vast expansion of public education would be required if the parochial system collapses or contracts."

He said that as a Christian, he believed the principle of parochial education is "theologically more sound" than the separation of "secular" and "Christian" education.

Information and applications for membership on the tour may be obtained by writing him, in care of the Catholic University of America, Washington 17 D.C., or to Paul L. Klein Travel Service, 100 W. Monroe St., Chicago 3, Illinois, which is in charge of travel arrangements.

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