

# Rochester Nun In Venezuela

(Continued from Page 1)

...Evidently the boy did not want to contradict me. The mother, however, explained that which would be used to frame the line of water from the public faucet at the bottom of the hill up to their little "trache" house. So, struggling with both wheel and box they went their way, calling back at least ten times, "Gracias," and saying my blessing. (A South American custom.)

"A week or two later they all came back — mother, boy, two little girls and the baby. They had not come to ask for money but to offer a gift. It was a small box. The boy was shy about it, but with a nod of encouragement from his mother he held out a little bag — six packages for the sisters. (Many are a native fruit, very popular especially among the poor.)

"Poverty? Silver and gold we have seen, but what we have not seen is this." As spiritual life are uncovered we see another poverty. The poor will have the Gospel preached to them. "Pan y Consuelo" is the cry!

"Where are we? No, not on the outskirts of Christianity where the Gospel has never been heard or the Church never visited. However, our neighbors are indeed hungry.

"Surely, the seed of faith was planted, some on good ground and some on thorny or stony ground, but the faith was not nourished enough to make two trees meet and permeate into one — Christ's and theirs.

"We must, then, be Christ bearers to souls, souls, souls! 600,000 — and more still. The whole country is our mission.

"We now turn a page and see the other side of the picture. There is another look — leadership in the laity. Will South American lay people work for Christ?

"Here is one example among many — a catechist supervising a group of twenty-four catechists who teach one thousand children in a government school. Others spend their time on the hillside to bring the word of God to the poor hillside people crowded there.

"And the Mission Helpers? We teach and train teachers of 10 hours, mornings, evenings and nights in the city, on the outskirts,

serving their convent for the highways and byways throughout the country of Venezuela.

Now let our hope to attend ourselves high and wide and deep, embracing the hungry masses with the arms of Christ. To see them with the eyes of Christ, to go to them with the feet of Christ, to help them with the hands of Christ, to love them with the Heart of Christ, and to teach them with the lips of Christ, that they may eat of the Living Bread which brings them life eternal.

Now we hear the echoes of reciprocal love. "Sister, you have brought us the better gifts." May the day dawn when the narrow of the Mystical Christ will be turned into joy. With a grateful heart I utter my "Thank you" to you, oh Christ, for the privilege to dry a tear in your Mystical Body.

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Society of the Divine Word Father Charles Erb of Rochester sends an invitation to visit him in Ghana, west coast African nation. He promises, "I'll be there to welcome you." One of his churchmen is shown in photo—Our Lady of Lourdes at Yendi in northern Ghana.

## Law Experts To Hear Local Priest

San Francisco — (NO) — Debate on marriage questions will feature the 26th annual meeting of the Canon Law Society of America here Oct. 20 to 22 at the Fairmont Hotel.

The question of whether or not a Catholic should continue to be required to marry before a priest under penalty of invalidity will be argued Oct. 20 in the affirmative by Father William Cahill, Valhalla, N.Y., while Father James O'Connor, S.J., North Aurora, Ill., will take the opposite position.

In another debate Oct. 21, Father Charles Curran of St. Bernard's Seminary, Rochester, will advocate that the Church no longer require the signed promises which now accompany a request for a dispensation in a marriage between a Catholic and a Non-Catholic, while Father Robert Wespelmann, Chancellor of the Belleville, Ill., diocese, will support the status quo.

The convention, meeting in San Francisco, is expected to attract delegates from all parts of the United States and the continent.



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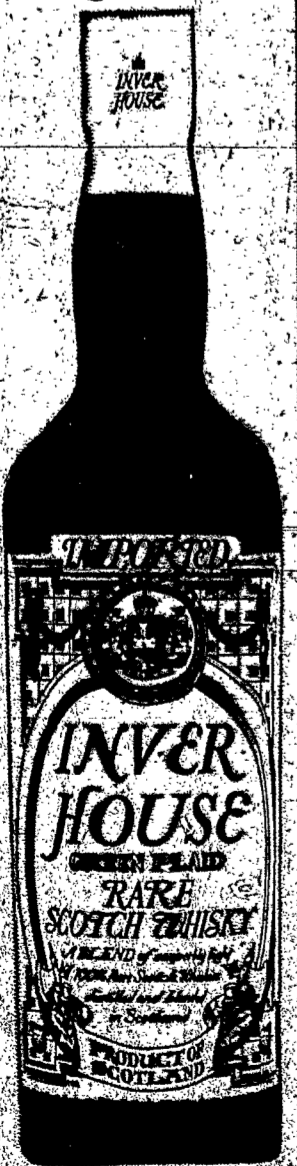
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