

Why Papal Trips Run with Such Precision

By FR. LEO E. MCFADDEN

Vatican City—(NC)—Getting Pope Paul to the church on time in Manila and Sydney next November is already being planned by a small task force in the Vatican.

In fact, every last detail of the 20,000-mile jaunt — Pope Paul's ninth trip out of Italy since 1964 — will be agreed on before he leaves the Vatican and will be followed almost down to the minute he arrives back in his top-floor apartment overlooking St. Peter's Square.

To find out how a papal trip is planned, NC News talked with Bishop Paul Marcinkus, whose main job is at the Vatican bank but whose sideline specialty is coordinating with host countries every move the Pope makes. He makes several advance trips himself before the actual papal visit.

"Pope Paul is a simple, ordinary priest who has the responsibility of the papacy," the bishop said from behind a glowing pipe and a pair of horn-rimmed mini-glasses.

"I think it was before his trip to Bogota he said the mission of a Pope is no longer confined to the Vatican, but now he should move out to the world in this age of the jet."

Bishop Marcinkus, a 48-year-old native of Cicero, Ill., said that every trip Pope Paul has made has been for a religious reason, one that will demon-

strate he is first a priest and a bishop. Accordingly, the Pope will not make a trip merely as a tourist, or just because he has not been somewhere, or least of all simply as a head of state, but to emphasize that he is a religious man with a mission.

Behind the papal trip to the Philippines and Australia is the idea of demonstrating Pope Paul's desire to work hand in hand with bishops. He will talk with bishops of 13 nations at a Pan-American episcopal meeting in Manila and with the bishops of four other nations at a Sydney meeting.

Selection of an airline is usually simple: the Pope flies the most convenient one. This has often been the national airline of the country being visited, such as on his trips to Colombia, Portugal, Switzerland and Africa. For the trip in November, it is almost certain he will stay with one line to avoid the inconvenience of changing planes.

"The Pope is a paying passenger just like anyone else," Bishop Marcinkus explained. "Pope Paul VI is charged the same fare, including taxes, as anyone else."

By removing panels and taking out a few seats, the forward section of the plane is made into a small salon where the Pope can receive visitors, read, or just relax. If it is a long flight, a bed is provided for him.

Seats in the rest of the plane are made available primarily to news correspondents, whose organizations pay their fare. The crew is chosen by the airline, and, according to the bishop, "they have always been the best."

While airborne, the Pope radios messages to heads of the nations he flies over, even to tiny sheikdoms. This also is part of the pre-planning. During the flight he also visits the reporters in the rear section, moving from row to row and keeping everything simple and low-keyed. He does not grant interviews.

Once the theme of any trip is set and the destination known, Bishop Marcinkus makes his first advance trip to the host country as the Vatican's liaison man. There he coordinates with civic and church authorities what the Pope wants to accomplish.

He also listens to what the local people would like to have the Pope do. Later, he returns with a more detailed plan.

Such advance trips are by now routine for the bishop. He made four trips to Geneva, three to Colombia, and two to New York. For the papal flight to Turkey, he had only two-weeks notice — even less for Portugal. Still, he made two advance trips to each.

The advance task force will have gone along the exact route the motorcade is to take, noting such small items as possible delay by a passing train. It studies the route to afford the Pope maximum exposure without, for instance, tying up traffic. An elasticity is built

into the schedule, to allow for delays, but seldom has the Pope been late for an appointment.

"Our experience has shown that the visit of a Pope is unlike that of any other leader," he said. "There is no way to define it, nor is there any way to gauge the emotion of a crowd. Even experienced security men in a host country underestimate this."

How does the Pope stand the long journeys and the action-packed schedules?

"Oh, he is wiry and strong enough, especially if he gets that little siesta in the afternoon," the bishop said. "He bounces right back, more so than anyone else in the party."

A Fellow Traveler's NOTEBOOK

By NC News Service

Vatican City — On his many flying trips abroad, Pope Paul VI has both seen and been involved in humorous and poignant human situations. Some of them, as witnessed by a man who sticks close to the pontiff's side while he's away, Vatican-based American Bishop Paul Marcinkus:

INDIA — "In his last words before departing, the Pope told the crowds he was leaving his automobile to Mother Theresa, a devoted servant of the poor and dying. There were only three people in the world who knew that was his intention all along, but the Pope wanted to keep it a surprise.

"Still, days before, I suspected four people knew about it. Mother Theresa hinted to me that it would be nice to have the Pope's car so that the dying could have one nice ride in this world.

"The Pope thought he had a nice present to surprise her with, but that is one woman with friends in high places."

AFRICA — "The Pope was asked to visit an area which had some connection with the martyrs of Uganda but, since we were scheduled to stop some eight minutes up the road, we said we would not stop.

"As we approached the area, however, a man dressed like a policeman waved on the lead cars but stepped in front of the Pope's car and directed it down a side street.

"There we were, suddenly without a Pope, but those peo-

ple were determined the Pope was going to see their area."

COLOMBIA — "In a little one-room apartment he put a couple of kids on his lap and talked to them. The reaction of the people to him and his reaction to them was one of the strongest elements of visible rapport I have ever seen."

And from a news correspondent who was on the papal plane to Fatima, where shepherd children in 1917 had reported miraculous apparitions of Mary:

"When Pope Paul came back to greet the journalists on the trip over, one of my colleagues squeezed off a quick question: 'Can one still believe in miracles in this day and age, Your Holiness?' The Caravelle jet was something like 30,000 feet up speeding eastward from Rome at more than 400 miles an hour. The Pope glanced toward the windows and the banks of brilliant white clouds flashing past beneath us, turned back to the man, and with a slight shrug, said: 'You ask, can one believe in miracles?'"

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Bp. Walsh Returns to Homeland

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Cardinal Cooke, Wilson and Lindsay — spoke to the gray-sweated bishop as he came down the ramp with the help of Maryknoll Sister-Doctor Patricia Fitzmaurice.

Wilson read New York Gov. Nelson Rockefeller's message proclaiming Bishop James E. Walsh day through the state.

Immediately after Wilson's brief comments, Mayor Lindsay presented a lithograph of New York's city hall in 1812 to Bishop Walsh.

The bishop smiled at the honors and the compliments but made no reply. Maryknoll superior general Father John J. McCormack spoke for him.

"Bishop Walsh asked me to express his deep gratitude. He is tired from the long flight and overwhelmed by the reception. He's very happy to find himself in the United States again and grateful to almighty God to be home."

After the brief ceremonies, the bishop was placed in a wheelchair and rode a few feet to a waiting limousine. Then he rode off with a police escort to Maryknoll headquarters in Ossining, N.Y., about 35 miles from New York City.

With him in the limousine convoy were two sisters—Mary Walsh and Julia Warner — and a niece who had accompanied him home from Rome.

Waiting for him at Ossining were his brother, retired Maryland attorney general William C. Walsh and three other sisters: Margaret Walsh and Sisters Rosalia and Joseph, S.N.D. as well as more distant relations.

After resting overnight from the long plane flight, the bishop met with his family, the first time the seven surviving Walsh brothers and sisters gathered since the deaths of their parents, according to a family friend.



Baseball Angel

With the pennant race going into the stretch, one of the youngsters from The Angel Guardian Home in Brooklyn hopes that the Baseball Angel Award for 1970 as presented to Gil Hodges will bring good luck and another pennant to the New York Mets' manager and his team. George, a six-year-old child from The Angel Guardians Home, lives with his foster parents in Commack, N.Y. (RNS)

More Concern Urged for White Ethnics

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for they provide security and stability."

The statement calls on the Catholic Church to play a special role in helping the ethnic groups since many of them are Catholic and "still tend to cluster around the Church."

"We reject," the statement says, "the widespread accusation that these people are the primary exponents of racism in our society, although we do not deny that racism exists in their ranks."

The statement, in noting the Church's key role in the situation, declared:

"In the present vacuum of concern by government, the foundations, the universities, and the Church, the danger is terribly real that the demagogues of hate will prey on the anguish of these communities and will further divide those who should be natural allies in reordering the priorities of our society in the interest of human needs."

Some of the suggestions made in the statement for restoring harmonious relations between black and brown minority groups and white ethnic working class communities were:

- A major effort to "inform and sensitize mainstream institutions" to the problems facing white ethnic groups.

- An educational program dealing with ethnic studies (black-brown-white) for public and private schools.

- Development of new legislation to meet the needs of white ethnic groups "who are presently excluded from a wide range of federal programs."

- A campaign to urge the mass media to correct "the kind of stereotyped reporting which portrays ethnic groups" and working class people in a negative light.

- Re-examination of programs in manpower development, housing, medical care, education, and the like "in an effort to meet more effective-

ly the legitimate needs of neglected ethnic groups."

While warning against allowing "ethnic groups to close in on themselves or to use ethnicity as a means of excluding others," the statement advised the parish priest to fill his "indispensable role" by:

- Teaching ethnic groups "how to respect the best in their own cultural heritage."

- Informing these groups of "the real value of a free and open society in which all groups are equally respected."

- Isolating common community problems affecting all urban residents and unite the various ethnic and minority groups in solving them.

- Preventing polarization and "close-mindedness" among these groups.

- Developing an international awareness among Americans "because of the ties of some ethnic groups with their relatives in other parts of the world."