



Members of "Los Muchachos" — the Spanish International Boys' Circus — perform on the steps of New York's St. Patrick's Cathedral and are welcomed by Cardinal Terence Cooke [right] following a special Mass for the 100-boy troupe.

## Spanish Jugglers Perform At Mass in St. Patrick's

New York [RNS] — In their highly unusual way of praising God, entertaining people and raising funds for a boys' home in Orense, Spain, "Los Muchachos" — the Spanish International Boys' Circus — played on the steps of St. Patrick's Cathedral.

To the delight of Cardinal Terence Cooke and a host of onlookers, the boys — many in traditional circus costumes — juggled, clowned, and did their balancing acts for about 20 minutes as a Spanish priest narrated the performance.

A few minutes earlier, the entire 100-boy troupe and their leader, Father Jesus Silva, had taken part in a Mass, at which Cardinal Cooke presided. Father Charles Genet of the cathedral staff, celebrated the Mass, entirely in Spanish.

The boys, who sang Spanish hymns, also brought up the offertory gifts of bread, wine and water. And while the gifts were being accepted by the priest, several others offered their special "gifts" to God by juggling and balancing before the sanctuary.

The circus group, founded by Father Silva to give vocational opportunities to many of the boys in his care at the "Nation of Boys" in Spain, stopped at the cathedral on its way to its American opening in Philadelphia. The troupe will return to New York for a six-day run, Sept. 11 to 16, at Madison Square Garden.

Cardinal Cooke, who welcomed the boys to New York to begin their four-month tour of the U.S., Mexico and Canada, is a member of a Vatican commission specially charged by Pope Paul to look after the pastoral needs of refugees and other persons, including circus people — who are away from home.

The circus is a major means of support for some 2,000 boys in the Nacion de Los Muchachos, a self-supporting area in Spain's province of Galicia.

The nation was founded 17 years ago by Father Silva to accommodate orphaned and abandoned boys and now has its own democratically elected mayor, parliament, police force and border patrol.

Father Silva founded the circus in 1965 and today the boys' nation has the largest circus training school in Western Europe.

"For me, a circus is the finest prayer one can address to God," said Father Silva. One of the most unusual circuses in the world, it has won outstanding plaudits throughout Europe.

### WOMAN DEAN AT ND

Notre Dame, Inc. [RNS] — The University of Notre Dame, which only recently became a co-educational institution, has named its first woman dean. She is Sister Isabel Charles, O.P., will serve as an assistant dean in the College of Arts and Letters.

Sister Charles, who since 1969 has been serving as executive vice president and academic dean at Dominican College, Columbus, Ohio, received both her master's and doctorate degrees in English from the University of Notre Dame.



## WORD FOR SUNDAY Fr. Albert Shamon

Sunday Readings: (R1) Is. 35:4-7. (R2) Jas. 2:1-5. (R3) Mk. 7:31-37.

There is a poem by Myra Brooks Welch called "The Touch of the Master's Hand." It goes like this:

'Twas battered and scarred,  
and the auctioneer  
Thought it scarcely worth  
his while  
To waste much time on the old  
violin,  
But he held it up with a  
smile.  
"What am I bidden, good  
folk?" he cried  
"Who'll start the bidding  
for me?"  
"A dollar - a dollar - then  
two, only two -  
"Two dollars, and who'll  
make it three?  
"Going for three" - but no -  
From the room far back, a  
gray-haired man  
Came forward and picked up  
the bow,  
Then, wiping the dust from  
the old violin,  
And tightening the loosened  
strings,  
He played a melody pure  
and sweet  
As a caroling angel sings.

The music ceased, and the  
auctioneer,  
With a voice that was quiet  
and low,  
Said, "NOW what am I bid for  
the old violin?"  
And he held it up with  
the bow.  
"A thousand dollars - and  
who'll make it two?  
"Two thousand - and who'll  
make it three?  
"Three thousand once - three  
thousand twice -  
"And going - and gone,"  
cried he.

The people cheered, but some  
of them cried,  
"We do not understand.  
"What changed its worth?"  
Quick came the reply,  
"The touch of the master's  
hand."

To our Lord, friends brought a man battered and scarred from birth - "a deaf man who had a speech impediment." And they, for the man could not speak for himself, begged the Master to touch him. Jesus yielded to their desire. He took the man away from the crowd to teach that He alone could heal. Then the touch of His hand: "He put His fingers into the man's ears and, spitting, touched his tongue."

Why did the Master do this? Primarily for the benefit of the afflicted man. The poor man could not answer questions. He could not even hear. The only medium of communication possible was sign language. By touching his ears and tongue, Jesus conveyed what He was about to do. Then, by looking up to heaven, He acted out that the work about to be done was going to be the work of God.

Jesus' actions spoke louder than words. They said in effect: "I

take you aside so that you will remember who it is who cures you. I touch your ears and tongue, for they are your defects. I look up to heaven that you may know that the ultimate purpose of the cure is to beget belief in God."

In the administration of the sacraments, words give meaning to the ritual, so here, to the ritual of touching and looking, Jesus added the words, "Be opened!" At once the man's ears were opened and he began to speak plainly.

At Baptism the same ritual is used, and a higher miracle takes place: the mind is opened to faith and the tongue is loosed to pray, and to praise God.

This is what all the sacraments are about - they are the touch of the Master's hands. And because behind the hand of the minister of the sacraments is the hand of Christ, the sacraments can effect such wondrous changes in the human heart.

And many a man with life  
out of tune,  
And battered and scarred  
with sin,  
Is auctioned cheap, to a  
thoughtless crowd,  
Much like the old violin.  
A "mess of potage" - a  
glass of wine,  
A game - and he travels on:  
He is going once - and  
going twice -  
He's going - and almost gone!  
But the Master comes, and  
the foolish crowd  
Never can quite understand  
The worth of a soul, and  
the change that's wrought  
By the TOUCH OF  
THE MASTER'S HAND.

## Deaths Sr. Dominica

Sister M. Dominica (Catherine) Enders, formerly of Rochester, died Aug. 22, 1973, in Syracuse, after a brief illness. She was 78 years old.

As a member of the Sisters of the Third Franciscan Order Minor Conventuals for 55 years, Sister Dominica worked in the Syracuse diocese. She taught in elementary schools for a few years, then became a nurse, specializing in the diseases of children. Since 1940 she had lived at St. Anthony's Convent and Motherhouse in Syracuse. She spent vacations at the family home at 122 Avenue B.

Surviving are seven sisters, Alma and Marie Enders, Mrs. Elizabeth Brand, Mrs. Eilla Ladwig, Mrs. Anna McGrath, Mrs. Helen Johnstone and Mrs. Mildred Stumpf, all of Rochester.



## ON THE RIGHT SIDE Fr. Paul J. Cuddy

An old Greek who is considered one of the world's greatest educators was Socrates. He lived about 400 years before Christ, and used a method of instruction, now called after him, viz. The Socratic Method.

This method consists of the teacher, e.g. Socrates, asking a question; then asking a question from the response; and continuing questioning from the responses until a conclusion is gathered from all the information garnered.

St. Ignatius used the method with young Francis Xavier in Paris. He would ask: "Francis, what are your plans for the future?" "To teach for a while." "And then?" "Well, I suppose I will marry and settle down." Quietly Ignatius pursues: "And then?" "Well, I suppose I will grow old." "And then?" "I will die. Such is the fate of every man." "Yes, Francis. And then?" "Well, I will be judged by God." "Yes, Francis. What does it profit a man if he gain the whole world and suffer the loss of his soul..." The upshot was that eventually Xavier joined his lot with St. Ignatius to become one of the first band of Jesuits, and the greatest missionary after St. Paul.

Now, it is my custom to use the Socratic method with children. Not with adults, because few are humble enough to accept the method. But with children, there is still simplicity. The results can be astonishing.

One day I said to an altar boy, just before Mass: "Will you take the tabernacle key and put it on the altar in front of the tabernacle?" The boy looked blank. I asked: "Do you know what the tabernacle is?" "No," he replied. And he meant it. I turned to the second altar boy. "Do you know what the tabernacle is?" He replied: "No." I was really stymied for a moment, but recovered enough to say: "O.K. Come with me." We marched to the altar, stood in front of the tabernacle, and I pointed to the tabernacle with my index finger: "This is a tabernacle." Then in Socratic enthusiasm I continued: "Do you know what is in the tabernacle?" One said: "No."

(Children and some young adults do not use the courteous, "No, Father. No, Sister." It would be good if parents would teach their children these normal civilities.) The other replied hesitantly: "I think that's where the priest keeps the bread." Well, at least we were making progress. So I said: "Well, not bread really, but the Bread of Life. The Body of Christ is kept in this tabernacle under the appearance of bread." Both nodded acceptance.

Perhaps we take for granted that youngsters know the fundamentals of the Faith. But we cannot assume that they do. We must drill and repeat and restate and reiterate and expand the fundamentals of the faith, both in belief and in practice. For example, we must constantly ponder over the questions: Who is God? Why has God made us? What is the Church? What must we do to save our souls? What are the Sacraments? What is the Mass? Try those questions on your teen age youngsters. Again, consider the mystery of the Real Presence in the Blessed Sacrament. We know that the Eucharist is both a sacrifice and a sacrament. We know that this Sacrament is called the Blessed Sacrament, because it contains the Body, Blood, Soul and Divinity of Jesus Christ under the appearances of bread and wine. But these truths of faith must be reiterated both in words and in practices to deepen the conviction that makes us authentic witnesses to the revelation of Jesus Christ. For example, there was a custom at the consecration of the Mass, at the elevation, to gaze upon the Sacred Host and to pray with Faith: "My Lord and My God." And at the elevation of the Chalice, to pray: "Blessed be the Sacred Heart of Jesus Christ." Here we have faith pouring from intellect, will, emotions, put into action by simple prayer. And with our knowledge and our practice, deepen the Faith within ourselves, and God grant, we deepen our Charity: our love of God, Our Sovereign Lord; of Our Blessed Mother; and of one another. As we cannot please God without Faith; so we cannot please God without the fruit of faith, which St. James put so simply: "Faith without works is dead."

Jesus' actions spoke louder than words. They said in effect: "I

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