

Vocation Day at St. Ambrose

The gift of a delicious vocation was doubled for the three families of St. Ambrose parish represented in this photo. Father Robert Buckland and his sister, Mercy Sister Mary Marrena; Father Donald Mulcahy and Sister Elaine Teresa; Father Michael Volpe and Sister Joseph Michelle are shown with Monsignor Arthur Ratigan who invited priests, nuns and brothers to a "home-coming" with their parents in observance of March as Vocation Month.

Solemn Mass was offered in church Sunday afternoon. The parish counts 40 nuns, 25 priests and one brother as alumni of its school.

Very Rev. Joseph L. Hogan, rector of the diocesan House of Studies for seminarians at St. John Fisher College, said "the healthy environment of a good home" is the indispensable factor in the development of a religious vocation.

"It is well established through endless research that the home is the nursery of religious vocations. No influence under Heaven is more responsible for our life than that provided by good father and mother—who accept marriage as a special election by God, entered it prayerfully, relied on his graces, and brought into the world with a sense of privilege and frightening responsibility children who learned early in life their



Maryknoll nun Sister Laureen Marie (Nancy Nolan) and her brother Mark who will enter the novitiate of the Brothers of St. John of God in Los Angeles this year were two who attended vocation "home-coming" at St. Ambrose parish Sunday afternoon.

universal vocation as children of God and to whom it was made very clear that a special election by God to a life of total dedication would be held in honor and esteem by them," Father Hogan said in the sermon at the Mass.

This was the second such "home-coming" event for the parish, a custom inaugurated by Monsignor Ratigan last year and eighth grades and their parents were also invited to the Mass.

'In Many Ways'

Father Joseph Maloney Likened To His Patron

The coincidence of his funeral taking place on the feast day of St. Joseph, served to demonstrate how much the late Father Joseph T. Maloney resembled his patron, said the priest who preached his eulogy.

Rev. Gerald Krieg noted "a certain divine courtesy" in the providential fact that Father Maloney, a simple, humble man was being buried on the feast of the great saint celebrated for those qualities.

Solemn Requiem Mass was offered for the former assistant pastor of Our Lady of Lourdes parish last Friday, Mar. 19, by Bishop Lawrence B. Casey, Rt. Rev. Magr. Charles V. Boyle was assistant priest. Rt. Rev. Magr. John S. Randall acted as deacon, while Rev. John J. Healy was sub-deacon. The funeral took place at St. John the Evangelist Church, on Humboldt St., because Our Lady of Lourdes Church is still under construction.

"Genial to all, he made a point of welcoming the new."

Father Krieg cited St. Joseph's loving concern for the Christ child as a model of Father Maloney's own devotion to the children of the parishes he served.

"It was a normal thing to see his tall figure, surrounded by children at the noon time recess, as he listened to their latest exploits in baseball. And he was exemplary in the careful preparation he gave to each catechetical lesson for the children," he said.

Like St. Joseph, too, Father Maloney was "a patron of the dying," his eulogist went on. His care for the sick and the dying was generous, unstinted, consoling.

Kindness of the 58-year old priest was shown in countless ways, Father Krieg noted. He singled out the warm hospitality shown by Father Maloney at the church doors on Sunday.

Census Project Links Churches

Bristol, England—(NC)—Catholic, Anglican and Protestant will conduct a joint survey of some 10,000 homes here in an effort to discover community needs.

Afterwards the three faiths will form joint action groups to help meet those needs.

The idea of such a survey was born last year when Sacred Heart parish in Bristol wanted to take a census. Magr. Joseph Buckley, Sacred Heart's pastor, said: "After talking with Anglicans and others we felt that instead of going around advertising our divisions, it would be better to show how much our different denominations have in common."

Stabat Mater Dolorosa

"Let me share with thee His pain,
Who for all our sins was slain,
Who for me in torments died."

The words above from the "Stabat Mater" are far easier to sing in a Lenten devotion than they are to accept in our hearts, and make a part of our outlook on life.

This should not discourage us, however, for it is a natural reaction for men to avoid pain, and for that matter to avoid even thinking about it, if possible. To accept pain to achieve some great goal is "supernatural," literally, and this is where our supernatural faith comes into play.

We who have grown up in the Faith tend to take the Passion of Our Lord as something normal. It is only when we stand back and look at it anew that we realize how shocking it is that God's Son should suffer painful torture and death.

One of the Fathers of the Church, St. Leo the Great, noted that it took a real effort to dwell on the Passion of Christ: "What among all the works of God that takes even to fatigue the efforts of human contemplation, so attracts and yet overmasters the mental gaze of man, as the Passion of the Savior?"

There is a further disturbing corollary, which most of us would just as soon overlook: not only is the cross a "necessary" thing in the life of Our Savior, but it is also a "necessary" part of our lives as well:

"If any man wishes to come after Me," said Jesus, "let him take up his cross and follow Me!"

Father Edward Leen in his spiritual classic, "In the Likeness of Christ," expresses this unspoken fear that we all recognize in ourselves:

"... one shrinks from the conviction that is forced on one by the Passion, that the cross is not a mere accident in the life of one man but the forcible, vivid and compelling expression of a theory of life for all men — as things now are."

In other words given life, "as things now are," is with Original Sin and all the sorry aftermaths of actual sins to which we've all contributed, the need for atonement is, in all justice, part of the plan of salvation for us all.

St. Paul makes reference to "making up his own body," for that which is "lacking" in the sufferings of Christ. We appreciate that Christ's merits are infinite, but St. Paul is saying that God has reserved some active share in the Redemption for the members of Christ's Mystical Body. God has left a place, as it were, into which our Passion must fit beside the Passion of Christ.

For the author of the "Stabat Mater," then to address the Mother of Sorrows with the plea:

"Let me share with thee His pain,"

is to recognize the fittingness of our bearing suffering in union with Christ, for the total goal of the salvation of mankind.

But this is truly a supernatural attitude and must rest on a deep Christian faith.

If we need encouragement to take up our cross (and we do), St. Paul is the man to offer it. He says cheerfully in his epistle to the Romans:

"For I reckon that the sufferings of the present time are not worthy to be compared with the glory to come." (Rom. 8:18)

And he adds, a few verses later:

"Now we know that for those who love God, all things work together unto good." (Rom. 8:28)

Latin Isn't Dead Yet!

Rome—(RNS)—Latinists can now sit comfortably before the capella telehoramica, sipping a potio arabica, grateful for the blessings of a machinamentum aeri temperando as the kitchen gives off the sounds of a mixtarius and the smells of vermicullis farinaceis.

The above is fashioned from the Lexicon Novorum Vocabulorum, supervised by Msgr. Amleto Tondini, famed scholar who devises Latin terms for 20th Century words.

Translating the first paragraph: One sits before the television set, sipping coffee, grateful one owns an air-conditioner; out in the kitchen, the cook wrestles with the cocktail shaker while keeping an eye on the spaghetti.

In recent years, Msgr. Tondini's work has been helpful to Vatican II participants who must describe in Latin some modern words that defy translation.

In this case, potio arabica is more appropriate than mixtarius, since the Bar Jonah, refreshment area for Council Fathers, serves only coffee. The book contains no reference to the American "coffee break"—the purpose of Bar Jonah, which, during the debate on the Jewish declaration, was at times referred to as Bar Mitzvah.



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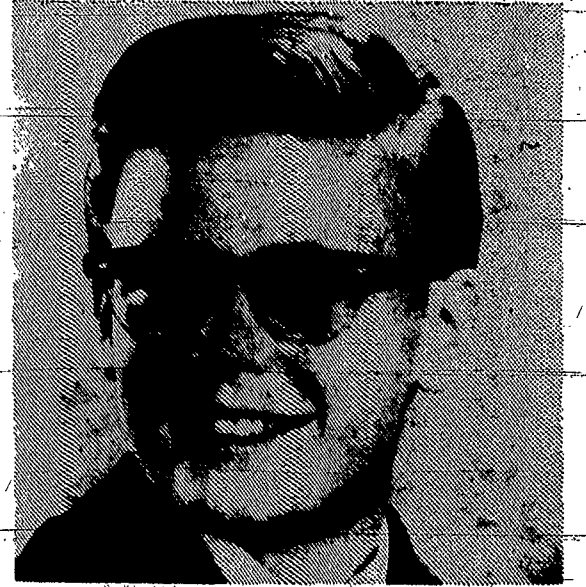
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(The Fourth in a series of Lenten meditations based on the ancient hymn, "Stabat Mater.")

"All things," Paul says, "Thus, even suffering."

Only the man of faith, with a heart filled with love, sees that the cross can be fruitful. It was surely this conviction that buoyed up Mary, the Mother of Sorrows, as she stood by the cross of her Son.

—Faber Robert Kanka

Priest Aids Congress

Santo Domingo—(NC)—Father James A. Clark, assistant to the director of the Latin American Bureau of the National Catholic Welfare Conference, has arrived here from Washington, D.C., to help in the preparations for the International Marian Congress scheduled for March 18-25.

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