



I Should be A Seminarian?

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How did you happen to become a seminarian? People like to ask this question, unconsciously attaching a certain mystery to the process. The fact is, most priests and seminarians are simply not able to answer, "Well, it was like this." The whole process was much too complicated and obscure.

Many people still have a rather naive concept of how a boy becomes a seminarian. They think of those old time pictures which show Christ looking over his shoulder of a young man (a frightfully nice young man) with the caption beneath, "Come follow me."

I never was whispered to, and don't know anybody who was. I'll bet that romantic concept of the origin of a vocation has done more harm over the years than it ever did good.

Priests and seminarians looking back, see many things leading them to their choice. For a surprisingly large number it was the original fascination with being an altar boy, being close to what was going on up there at the altar. There was a certain wide-eyed fascination with the quiet mystery of it all, the sense of its central importance, as well as little things like flickering candles and burning incense. There was the excitement of the solemn ceremonies of Christmas and Holy Week. And without our knowing it, there was the value we attached to the whole thing because we had to pay a price — getting up in the dark and walking a good distance in bitter cold to serve the 6:30 or the 7.

Obviously this was but a very small beginning and wasn't for everyone who eventually became a priest. There were more important things involved — people. People like parents, for whom religion was very important and that most certainly rubbed off on us. We could sense, if not know explicitly, their devotion to Christ, to the Church, to truth, to virtue, to the idea of service. They were, after all, literally pouring themselves out for their children. There were other people too. The nuns in school. We howled incessantly about how tough they were and we dreaded ever being accused of being teacher's pet, so we kept our distance.

But underneath we felt deep respect for their obvious dedication and care for us. They maybe even triggered the whole thing by a simple question one day, "Did you ever give any thought to the possibility of going to the seminary?"

But above all, there was someone, someone with whom we could positively identify. This person was the living, walking reality of what we dreamed about being some day. Of

course, it didn't have to be someone who was part of our daily life. It could have been someone in a book — Jesus in the Gospel or a Father Ford in Korea.

MORE LIKELY it was someone there in flesh and blood. Maybe (probably?) our parish priest, so happy all the time, so full of zip, so interested in everything (especially things that concerned us), so loyal to the Church, so kind and considerate of everyone. He was really alive and that's the way we wanted to be. The fact that he was a great shorston helped a little too, I suppose. We couldn't tell him how we felt — maybe we didn't really know ourselves. But there was something big here and that was all that mattered.

Then the question — "How about entering the seminary?" But nobody has asked me. Wouldn't it be just a little presumptuous for me to volunteer? I know what I am and I'm not very sure at all that I'm good enough to be a priest. So I hope someone will ask — or at least bring an application blank around.

I wonder how many vocations have been lost because nobody did just that. Or because a boy thought seminarians and priests were some kind of disembodied spirits, without all the temptations and moral failures he knew he had. It would be something like thinking that priests are born, not made; that they are already molded and set in virtue, extra-terrestrial, unreal, angelic, right from the beginning.

The fact is, that we in seminary work are more than a little afraid of the boy who is "too good." Probably he doesn't do anything wrong because he is afraid of life, because he is merely a spectator to the mainstream and so doesn't make any errors. But, by the same token, he doesn't make any hits or runs either. Boys who are alive and vigorous and interested in life and people will make mistakes. With Divine help and guidance they can learn to minimize those mistakes and become dynamic, effective priests of God.

What should we look for most and try to develop in a seminarian? The answer is quite simple — generosity. Vocation to the priesthood builds upon one's Baptismal vocation. It is in Bap-

Spanish Jews, Catholics Hold First Meeting

It is that we receive a share in the priesthood of Jesus Christ. That share in Christ's priesthood implies and demands that the Christian offer his own life in sacrifice, in union with Christ, for God and for fellow man. It is the development of that sense of total service which leads to the fuller share in the priesthood of Jesus Christ which is that of Holy Orders.

That is why our bishop chose as the motto for Becket Hall the words of St. Paul, "Most gladly will I spend and be spent (for Christ)." It is also the role of the priest as Victim which the bishop stresses most often in talking with his clergy.

Upon this foundation, our seminarians can build real men, ready and willing to do a job for Christ and the world, renewing the face of the earth. Considering the fine generosity of the youth of our time, there should be no great problem finding vocations to the priesthood.

It is simply a matter of priests already ordained trying to incarnate in their own lives the real priesthood of Jesus Christ, showing the work of redeeming the world in all its beauty and challenge, showing it as the greatest work in which a human being can have the privilege of spending his life.

Madrid—(RNS)—An overflow congregation attended the first joint prayer meeting of Catholics and Jews in the Church of Santa Rita.

The ceremony was held under the sponsorship of Madrid's five-year-old Society of Jewish-Christian Friendship. Prayers and Bible texts common to both faiths were used.

A mixed choir of Catholics and Jews sang Psalms 126 and 136; a Catholic priest read passages from the Old Testament, and a prayer for peace was sung, in Hebrew, by Simon Amar, cantor of the Madrid synagogue.

Among Catholic clergy present at the rite was Father Candelas Morionos, provincial of the Augustinian Fathers who staff the Church of Santa Rita, and Father Vicente Serrano, co-chairman of the old Society of Jewish-Christian Friendship.

Max Mazin, president of Madrid's Jewish community, stressing the significance of the event, paid tribute to the late Pope John XXIII, "who will pass into history as a good man, generous, inspired and providential."

"Thanks to him," said Mr. Mazin, "we are here today. All that we have in common," he said, "is infinitely more important and fundamental than that which might separate us."

Spain's Jewish community numbers about 8,000, concentrated chiefly in Madrid (2,000) and Barcelona (3,000) with smaller communities in Melilla and Ceuta. It has maintained generally good relations with the Franco regime, which saved the lives of some 10,000 Jews fleeing Nazi persecution during the Hitler era by issuing Spanish visas to them.

The first new synagogue in Madrid since the expulsion of the Jews in 1492 was opened in 1959. In Toledo, last October, a historic synagogue was reopened for religious services for the first time since the expulsion.

Gates Little League

Registration for the Gates Little League, Incorporated will be held on Monday evening, March 13, 1967 between the hours of 7 p.m. and 8:30 p.m. in the Thomas Edison School on Buffalo Road.



Madrid — (RNS) — Spanish Catholics and Jews join in prayer in an unprecedented interreligious meeting in Madrid's Catholic church of Santa Rita. Prayers and Bible texts common to both faiths were used, and a mixed choir of Catholics and Jews sang psalms.

"Thank you to the entire Rochester Community with deepest affection . . ."

Tragedy often arouses sterling traits in a community. Such has been the case with us during our agonizing loss of our beloved Pastor, Father Weinmann, our treasured Sister Lillian Marie S.S.N.D. and our little church.

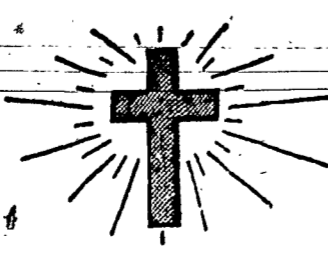


Hearts, heads, and hands have been offered by people of all denominations from every section of our diocese. Such spontaneous loving acts of sacrifice have made our cross much lighter to bear. This Christian Charity in action is almost overwhelming.

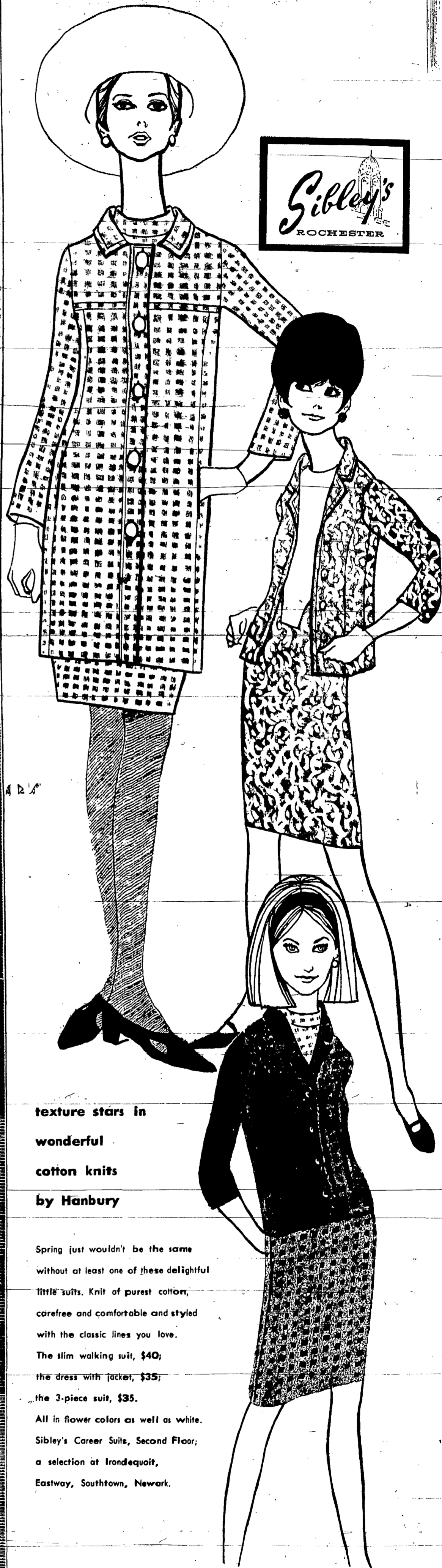
The families of both Father Weinmann and Sister Lillian Marie S.S.N.D. took much solace from this memorable demonstration of community assistance.

Your whole hearted support and sympathy has given all of us the courage to pick up the reins, to repair and rebuild. With God's help we shall succeed.

We the Priests, Sisters, and Laity of Saint Philip Neri Parish wish we could clasp the hand of each and every one of you wonderful people and with soul-depth conviction say, "Thank you Neighbor." This we can not do so we take this opportunity to render our deepest gratitude to you and to yours. We promise all of you remembrance at the Altar of God.



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Priests, Sisters, Laity



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