

Pontiff Visits Sardinia

Cagliari, Sardinia — (RNS) — Hundreds of thousands of waving, cheering Catholics greeted Pope Paul VI as he arrived in Sardinia on the ninth major journey of his reign.

The Pope came by air to this economically backward island, 120 miles off Italy's west coast and was met at the airport by Sebastiano Cardinal Baggio, Archbishop of Cagliari, and members of Sardinia's hierarchy.

During an open-air Mass in front of the Sanctuary of the Madonna of Bonaria, the Pope addressed groups of shepherds, miners, fishermen, and seafarers—all representative of the country's working-class groups.

To the shepherds he said, "You still seem to be the typical representatives of the island's rural population. We want everyone else to know what a hard and rugged life is yours—poor, primitive, and solitary."

Speaking next to the miners, the 72-year-old pontiff said, "Your work, too, represents a traditional occupation of the Sardinian people."

He remarked that the island's "rough and ungenerous soil" concealed "treasures in its depths."

Turning then to the fishermen, he noted that their occupation was the one Christ used as an example of "our Apostolic office."

The papal visit marked the 600th anniversary of the discovery of a statue of the Virgin Mary—known as the Madonna of Bonaria—reputedly washed ashore on March 25, 1370.

Pope Paul's visit also marked the 50th anniversary of the



Pope's motorcade in Cagliari. (RNS)

founding of the Catholic organization for sailors, the Apostleship of the Sea.

After Mass, Pope Paul visited Cagliari's east side slum area of Santa Ekia, where nearly 3,000 inhabitants are threatened with eviction to make room for urban development.

Before his arrival a small group of demonstrators from Milan had taken up a hunger-strike vigil in the area, to protest the Pope's visit. Their sign said, "The Pope lives among the treasures of the Vatican, while the poor of Santa Elia are starving."

The Pope concluded his one-day visit by addressing a large gathering of Sardinian clergy and seminarians.

Pope Paul's visit to Sardinia is his ninth major journey away from the Vatican. The others were: the Holy Land, January 1964; India, December 1964; the United States and U.N. headquarters in New York City, October 1965; Fatima, Portugal, May 1967; Istanbul, July 1968; Bogota, Colombia, August 1968; Geneva, Switzerland — World Council of Churches' headquarters—June 1969; and Uganda, Africa from July 3 to Aug. 2, 1969.

Pope Lists Changes In Marriage Norms

Vatican City —(NC)— Pope Paul VI April 30 issued a 2,400-word document setting up new norms on mixed marriage for the world's Catholics.

The new legislation removes the demand that the non-Catholic party promise verbally or in writing not to block his or her Catholic spouse from the Catholic's obligation to raise children born of the marriage as Catholics.

The letter issued on the Pope's own initiative, also makes it possible for a mixed marriage to be performed in places other than a Catholic church and before a minister or official other than a Catholic priest, as long as some kind of public ceremony or public record is involved.

In both instances, the local bishop must be consulted. The new legislation takes effect Oct. 1.

The document stresses that such bishops' dispensation is authorized only "if serious difficulties stand in the way of

observing the canonical norm."

The papal letter, entitled "Matrimonia Mixta," sees mixed marriages as a result of Christian division and not as the way to help restore unity among Christians.

Pope Paul's document notes at the outset that the number of mixed marriages has greatly increased, and says the Church's pastoral duty is to set up norms concerning such marriages. The new regulations do not apply to Eastern-rite Catholics because earlier legislation covers them.

The *motu proprio* asks that mixed marriages be discouraged which is also the attitude of many Protestant denominations out of fear of spiritual divisiveness for the married couple.

A 1966 document shifted the promise to raise children as Catholics from the non-Catholic bride or groom to the Catholic, as well as easing other earlier restrictions which many non-Catholic church leaders and individuals had long considered offensive.



Pope Paul holds a lamb, a gift from Sardinian shepherds, during an open air Mass near Cagliari. (RNS)

Bishop Hogan Reports on Latin Trip

(Continued from Page 1)

thing looked to be in good order. But you could walk along the street with lovely homes, and nice shops and then go down an alley way and find desperately poor conditions, incredible homes and shacks you would never see from the main street.

Q.—As you picture the physical living conditions of our dioceses, would you comment on the spiritual life these Sisters and priests have shaped for themselves in this different culture?

Bp. Hogan: — Because of the nature of their work and their constant preoccupation with the desperate needs of their poor people, these Sisters have been given permission to form their own spiritual life and to cut down on some of the spiritual exercises associated with re-

ligious life. But all of them have found that the more active they are, the more necessary that they spend some time and effort in becoming contemplatives.

Their convents have their own chapels and they have set aside parts of the day for their Mass, community prayers, and so on. They find this is extremely important for the continuance of their work.

Q.—These missionaries were all volunteers. Please tell us why they were willing to give up all the advantages and security of their jobs up here in the diocese to go off to this life in Latin America.

Bp. Hogan: — These were all volunteers because you simply couldn't push anyone or assign anyone to this kind of work. It requires a special spirit, a special kind of person. They never

intended to get into the foreign missions when they entered religious life here in our diocese. They are very stable people and have had a spirit of adventure and sacrifice for the demanding apostolate.

Q.—Did the priests and Sisters speak to you about how long it took them to make adjustments to the Latin life and learn the languages?

Bp. Hogan:—Yes, they told me a great deal about it. They all had 4 or 5 months of formal training in language and cultural schools. The priests studied Spanish and Indian dialects in a famous language school in Cochabamba in Bolivia. They had high praise for the training they received. The Sisters of Mercy studied in Cuernavaca, Mexico, and the Sisters of St. Joseph trained in the Portuguese language and culture in a place called Anapolis in Brazil.

But all of them admitted that it took about a year and a half to get adjusted. And they told me they made some horrible mistakes in language at first, especially with the nuances of the language!

Q.—Bishop, what about the future? Do you think the Diocese will be able to send more people to Latin America? Is better preparation needed? Do you intend to seek for other places in the missions for your people to serve? Have you made any plans?

Bp. Hogan:—I have made no definite plans. But I certainly am going to encourage our religious communities and even our priests to volunteer even though we feel that we have a personnel shortage here at home.

But in comparison with the needs of these poor people, it is quite minimal.

Once we lose our missionary spirit or our sense of giving ourselves to the needs of others, we begin to lose our effectiveness as Christian people and as parishes. It's very important that we be missionary in our spirit. I'm going to continue to encourage that.

I do believe that the preliminary training might be a little more extended. Even the Sisters mentioned that maybe we should have more training centers here in the U.S., in missionary and language studies, before they even set foot on foreign soil.

It was interesting to learn that many of the Irish priests in Brazil, the Oblates of Mary Immaculate, had had no training whatsoever before coming to the missions. Imagine Portuguese being spoken through an Irish filter!

Some of the priests had such thick brogues that I could scarcely understand their English. And yet the Brazilians are a very courteous and patient people, and very understanding of all the language mistakes.

(Next Sunday, May 10, Cliff Carpenter, editorial page columnist of the Rochester Democrat & Chronicle, who accompanied Bishop Hogan on the Latin American trip, will be heard in a similar interview on WHAM, Rochester (1180, radio) at 6:45 p.m.

Speaking as a journalist and a Protestant, he will describe his observations of the Bishop's visit to the diocesan missions in Brazil and Bolivia.)

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Diocesan Appointments



Father David Callan, to be assistant pastor of St. Patrick's Church, Seneca Falls, from St. Ambrose Church, Rochester.

Father Patrick Seelman, TOR, recalled by his Order's superiors after temporary assignment at St. Patricks, Seneca Falls.