

# Christian Homes Vocation Source

Impressive pictures of the nearly 3,000 Catholic bishops at the Vatican Council, parish priests efficiently providing Masses and other Church rites for their congregations, long lines of seminarians in procession for Cathedral ceremonies — and yet there is talk of not enough vocations to the priesthood?

Actually only one diocese in the country — Boston — considers it has enough priests for its own area plus a few extras to "export" to Latin American missions.

Even the Rochester Diocese, considered in an ideal position because of its own two seminaries, "could easily use twenty-five more priests," according to diocesan officials.

Bishops at the Vatican Council have learned from mission prelates that this "priest shortage" is both a global and a worsening problem.

Latin America presents about the saddest picture of all. Its people are by tradition Catholic yet in all of South America there are only 28,000 priests for 126,000,000 people in a 7,000,000 square mile area. This averages out to one priest for every 4,550 Catholics and each priest, again on average, must cover a 240 square mile area.

In the United States the average is one priest for every 771 Catholics. But the average in 1955 was one for 694. Each year the gap widens.

Look magazine in its current issue shows that Protestants and Jews are facing a similar "clergy crisis."



**HARRY J. O'HAIRE**  
"Laymen are vehicles"

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"We laymen realize the Church's need for priests, they can create a climate in their homes and in their communities where vocations can grow. We are convinced that many vocations are never given a chance to develop because over-protective parents have vague, inadequate notions about a priest's life and work."

"Vocational exhibits, vocational programs in parishes, informative literature — these are an important part of the Serra program," O'Haire said, "but our basic work is done by the month to month contact we have with our members. Their attitudes and activities can do far more than any formal program."

Does Serra produce results?

"We can't count our products," said Mr. O'Haire, "but it is a fact that vocations gain where Serra is strong."

This group has confirmed a long conviction of the Catholic Church that faith and zeal are rooted in the home. Whatever course the bishops chart for the Church in their deliberations at the Vatican Council they will remain aware that their strength lies in the Christian family life back in the cities, villages and rural areas.

While the bishops ponder their decisions in Rome, it might be well for families here at home to check up on themselves to see if they are the firm foundation Christ and His Church expect them to be.

How does Serra achieve its goals?

Harry J. O'Haire, executive secretary of Serra International said, "Well informed, apostolic laymen are the vehicles of our vocation program."

Aware that this "priest shortage" can cripple the Church's progress in this present era when it is so widely respected, Catholic laymen have organized a society to promote priestly vocations. Serra International, started in 1935, has already a record of accomplishment which won recognition from the Vatican. Serra representatives were the only laymen invited to the First International Congress on Vocations held this past summer in Rome.

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Archbishop Carini recalls with special pride that he worked for three years with St. Pius X and carried out many commissions for him. Asked what he thought of the Second Vatican Council, he said: "The Council has been very well prepared and long awaited by the bishops. I hope it will produce good results. Today there are new needs. And to meet new needs there must be new methods. Pope John has chosen his men well. He is not a belligerent man, he does not provoke trouble."

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Hanging in the hall of the apartment is the certificate of his baptism in the church of Santa Maria in Portico. The year was 1862, when Pope Pius IX had already completed half of a 32-year pontificate that was to be the longest in the Church's history. According to Archbishop Carini's niece, the house in which he was born is now a Communist headquarters.

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But interested observers can draw some conclusions both from what has been published in this regard and also from the record of the lay apostolate itself.

For example, the Preparatory Commission of the Lay Apostolate divided itself into three subcommittees: one devoted to the general notions of the lay apostolate, one to social action concepts and the third to the field of organized charity. Under "general notions" comes consideration of the nature of the lay apostolate, its structure and terminology. Under "social action" come such matters as those which the encyclical Mater et Magistra concerned itself. The field of charity relates to the works of mercy which are to engage the attention of the laity.

How "free" is the lay apostolate to be?

Will the council reinforce the concept of a tightly organized Catholic Action with

# World's Oldest Bishop

Rome — (RNS) — He has seen the reign of seven Popes, been a priest for 77 years and a bishop for 17 years. And now, at 100, he is both the oldest Father of the Second Vatican Council and the oldest Catholic bishop in the world.

Marking his 100th birthday on Nov. 9, Rome-born Titular Archbishop Alfonso Carini of Seleucia di Isauria is still a tall, erect figure, although slightly deaf. He had, as he reported, a "good seat" at the opening of the Council and "saw everything."

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# Flexibility to Characterize Increased Role of Lay People

(The author of the following article has served as executive director of the National Council of Catholic Men since 1950 and is a member of the board of directors of the Permanent Committee for the International Congresses of the Lay Apostolate. He deals with problems that will confront the bishops at the ecumenical council when they take up the question of the lay apostolate.)

By MARTIN H. WORK  
(N.C.W.C. News Service)

The assembly of churchmen now deliberating in St. Peter's basilica in Rome is the first of the 21 ecumenical councils to consider the lay apostolate as a separate matter.

How will the bishops of the council approach the subject? What are some of the problems they face, what are the expectations of the laity? What actions might the council take in this regard?

THESE ARE some of the basic questions being asked these days in Rome and around the world.

Two and a half years ago, when Pope John announced the formation of the 10 preparatory commissions for the Second Vatican Council, he made one of them the Commission on the Lay Apostolate. He appointed a veteran Vatican diplomat, Fernando Cardinal Cento, as chairman. To assist him, the Pope named distinguished consultants who were pioneers in various spheres of apostolic activity in countries around the world. All were bishops and priests.

That no laymen were appointed was initially a source of disappointment for many who were following closely the preparations for the council. But the experience and dedication these men brought to the commission were such as quickly to allay this initial reaction.

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How "free" is the lay apostolate to be?

Will the council reinforce the concept of a tightly organized Catholic Action with

limited freedom and scope of activity? Or will it accent the importance of the apostolate of individuals in the complexity of modern life?

What of the structure and terminology of the lay apostolate? Is it in need of reform? Pope Pius XII apparently thought so. In his address at the time of the 1957 Second World Congress of the Lay Apostolate, he indicated that there was considerable confusion in the minds of many.

Should Catholic Action be reserved exclusively for organizations, bearing that name, as had been the case in Italy, Spain and other Latin countries? Or is the term Catholic Action applicable to all organizations mandated by the bishop in a diocese or by the hierarchy of a country in the case of national organizations?

At Pius XII's request, lay organizations studied these and similar questions. They submitted their conclusions during the intervening years to the central Rome office of the world lay apostolate congresses. But there has been no real answer to the questions of terminology, structure or definition.

Cardinal Cento in a recent interview assured his radio audience that the council would not lay down a fixed organizational structure for the laity of the world. "Variety amidst unity" would be the direction of the council's discussions, he said.

This raises the question of what kind of unity is best suited for the full develop-

ment of the lay apostolate in the Church. In recent years, beginning with the last World Congress of the Lay Apostolate, churchmen all over the world have begun to speak of a "federative lay apostolate" as the answer to the essential unity and coordination that is required in the lay apostolate. In the United States, the Bishops seem to have anticipated this development when they established the National Council of Catholic Men and the National Council of Catholic Women as federations of the lay apostolate organizations in this country.

Will the Second Vatican Council encourage this same development throughout the world? Whatever the form, unity and coordination of all apostolic movements they are certain to be encouraged by the council findings.

Those engaged in the work of international Catholic organizations will be looking for guidance from the council. There are now some 35 international Catholic organizations grouped together in a single Conference of International Catholic Organizations. What is their role and function in a society that is rapidly becoming internationalized? What directives are needed to bring this tremendous Christian witness to bear on the institutions that are shaping the world policies of governmental and intergovernmental organizations?

Women engaged in the lay apostolate are deeply concerned about the role of women not only in the apostolate but in the Church itself. Do Church policies satisfactorily

reflect the 20th-century demand for "equal rights — equal opportunities"? Will the council take cognizance of the growing influence of educated, dedicated women and their potential in the mission of the Church?

The question of the married diaconate has been much discussed in recent years. The council may consider this question for it would seem to hold some promise particularly for the mission countries. On the other hand, only six years ago Pius XII felt such a move would be premature. In the United States there would not appear to be as much interest in this kind of question as in matters related to religious freedom, the liturgy, and the relationship of Church and State; the role of "freedom of speech" within the Church and many others of equally fundamental importance.

In recent months there have been a number of recommendations made about the establishment of a lay board of consultants in dioceses, to whom the bishops could turn for an expression of lay opinion. In many dioceses, the N.C.C.M. and the N.C.C.W. are serving this function; in others, special lay committees have been established.

For example, in the Archdiocese of Atlanta, Archbishop Paul J. Hallinan has made 36 lay appointments to various diocesan committees in the first three months of his installation. There is a definite trend in this direction in the United States. But it is doubtful that the universal Church will legislate this specifically at the council.

An intriguing question at the international level is the one posed by the suggestion that a congregation for the lay apostolate be established at the Vatican to give the movement equal status with other essential activities of the Church.

This seems unlikely due to several factors, the most important of which is that the lay apostolate is a "horizontal" activity that cuts across and becomes involved in areas under the jurisdiction of other offices at the Vatican. However, perhaps some other way might be found to give status to the lay apostolate within the Vatican. One suggestion sometimes heard is that of a pontifical commission such as that for the one for motion pictures, radio and television.

Presumably laymen might serve on such a commission. If so, this will be about as close to the "lay senate" idea as the council will come.

The lay apostolate cannot be separated from the apostolate of the priest. They are intimately related but distinct. The council may well feel the need to clarify the role of the priest in relation to the lay apostolate. Does he best serve as chaplain, moderator or director? What is his function as a pastor to "lay apostles" in his parish? How can he best serve the organized movements of the apostolate in providing spiritual formation and inspiration?

It would seem reasonable to conclude that the council insofar as the laity is concerned will do little detailed legislating and will devote itself to the creative synthesizing of papal teaching of the last 50 years. The lay apostolate as we think of it today has not been sufficiently formed in the universal mind of the Church to permit a sharp crystallization at this time.

If the council declares the mind of the Church officially on the matter of the laymen's role in society and in the Church, points the direction in which progress should take us, and urges us, as members of Christ's Mystical Body, to be living members, and renews the inner life of the Church so that the channels of grace flow with ever-greater freedom and directness, these things alone will be enough to carry us forward in the mission of the Church until the next ecumenical council.

Further, he said it is Catholic doctrine "that Christ sent the Spirit to speak authoritatively through Peter and the bishops, who have declared in the opening statement of the Second Vatican Council: 'We proclaim that all men are brothers, irrespective of the race or nation to which they belong.'"

# First Feast Of New Saint

New York — (NC) — The homage paid by the Church to St. Martin de Porres, a mulatto, is a refutation and rebuke for segregationists, a Catholic editor said here.

Father Walter M. Abbott, S.J., feature editor of America magazine, said the feast of St. Martin is "a sad and bitter day for segregationists."

"The canonization of St. Martin de Porres, mulatto, on May 6, 1962, was the Church's infallible answer to racists who call themselves Christians," Father Abbott said.

"How appalled religious segregationists must be, now that we are actually going through with the first celebration of his feast day," he continued.

"It is one thing that they have to put up with Negroes securing higher and higher offices in this country's government. It must be a thing almost beyond endurance for segregationists to have to see fellow citizens today venerating the offspring of a white father and a Negro mother," he said.

Father Abbott spoke (Nov. 3) at the third annual Mass for the advancement of civil liberties, offered on the Feast of St. Martin de Porres, a Dominican Brother of Lima, Peru, who died in 1693, the Mass was sponsored by the St. Thomas More Society, an organization of professional persons, and was offered in St. Francis Xavier church.

(This parish was organized by Bishop Kearney in 1928.)

Father Abbott, who has specialized in Biblical studies, said some Catholics and others are "making weird use of the Bible" in attempting to justify racial segregation and other unchristian practices on the basis of Scriptural passages.

As for the race question, he cited the opposition among some Catholics to racial integration of the New Orleans archdiocese. He said this opposition was not confined to "little ignorant people" but includes graduates of Catholic high schools and colleges as well.

"The problem seems to run through all the churches, and it involves some of the 'best people' in the churches," he said. "Senators, governors and clergymen believe the Bible forbids the mixing of races."

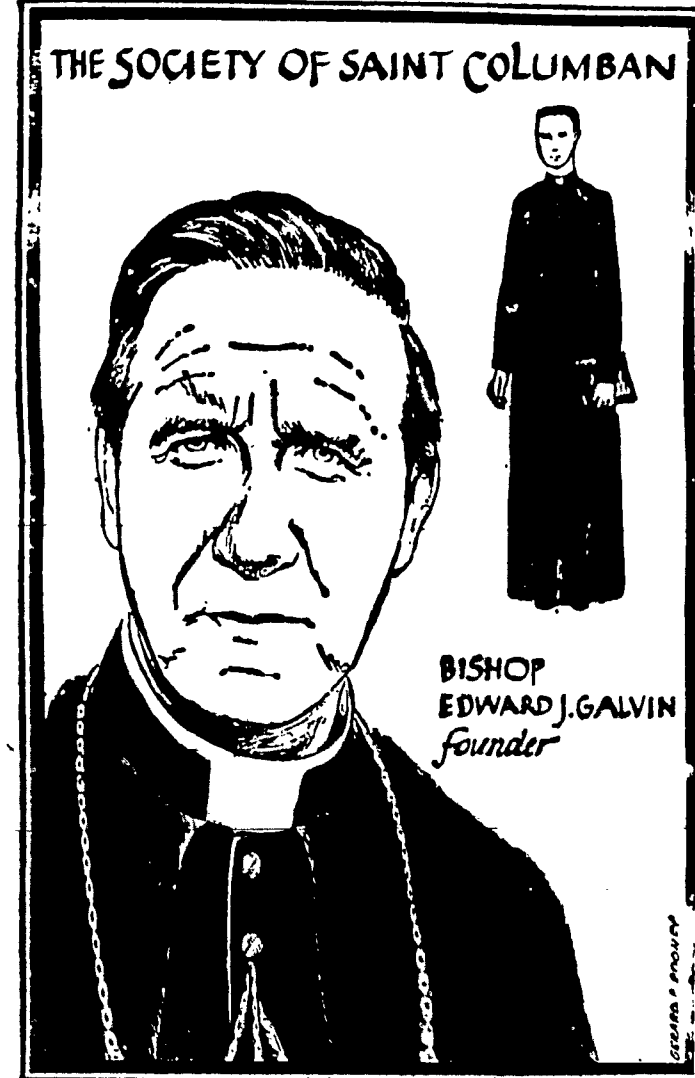
He said Catholics who use the Bible to fight integration are "fundamentalists."

"They are that curious kind of fundamentalist who reads the Old Testament in some English translation and understands it without reference to the research of historians and specialists in the ancient, original languages," he stated.

Reviewing various incidents in the Old Testament held by segregationists to support their position—the story of Cain and his descendants, the division of the races descended from the three sons of Noah, the Tower of Babel, and so on — Father Abbott concluded that they are not meant to teach segregation but rather to convey certain ideas about the moral conduct of men and nations.

And, he added, while "the segregationist makes great use of the Old Testament, the New (Testament) gives him nothing to work with." He referred to the parable of the Good Samaritan and St. Paul's declaration that "there is neither Greek nor Jew... bond nor free, but Christ is all in all" as instances of the rejection of racism in the New Testament.

Further, he said it is Catholic doctrine "that Christ sent the Spirit to speak authoritatively through Peter and the bishops, who have declared in the opening statement of the Second Vatican Council: 'We proclaim that all men are brothers, irrespective of the race or nation to which they belong.'"



**BISHOP EDWARD J. GALVIN**  
founder

## In The Vineyard

The Society of St. Columban (Columban Fathers) was founded in 1918 by Father Edward J. Galvin, who went to China from a Brooklyn Parish in 1912. Having in mind the great need for priests in China, Father Galvin, with the blessing of Pope Benedict XV, founded the new Society first in Ireland, then in America. The Columbans now have seminaries in Australia and New Zealand as well. Bound together by an oath of obedience, and directly subject to the Propagation of the Faith in Rome, Columban priests labor for the salvation of souls in the Far East. Its candidates are from every walk of life, from every nationality. Although founded primarily for work among the Chinese, the Society has since grown to include missions in Korea, North Burma, the Philippines, Japan, and the Fiji Islands, Peru, Chile and Argentina.

## Reapings At Random

# The Right to Avoid Incriminating Ourselves

By GERARD E. SHERRY  
Editor, Central California Register

It is accurate to state that no single legal question has been so widely publicized and discussed, in recent years, as the provision in the Fifth Amendment of the United States Constitution that a person cannot be compelled to be a witness against himself.

Not only lawyers, but the general public have entered into the debate which has engulfed the questions pertaining to self-incrimination, and also the obligations devolving on citizens generally, and lawyers particularly, to sustain all provisions of the Constitution and, at the same time, to safeguard the national interest.

One strange phenomena concerning the public's reaction to the invocation of the Fifth Amendment by persons before Congressional Committees has been the attitude evidenced by segments of the press and of the public towards such a course of action. In certain instances, the individuals who availed of this means to avoid Congressional inquiries into their possible membership in the Communist Party, or knowledge of subversive activities, have been acclaimed as heroes and have been complimented on their "courage" and "independence."

In one case, the Fund for the Republic actually made a financial award to a librarian

for having avoided disclosure of facts by this means.

There is no disposition on my part to limit or to deny to witnesses the right to invoke this provision of our Constitution. General recognition of the right to take this course is given.

But why there should be plaudits for the suspected persons, who do so, is difficult to understand. So extreme have been the expressed views of pseudo liberals that the suspicion has been voiced that they have seized upon the situation as an excuse for their condemnation of Congressional Committees, or of others who advocate a limitation on its exercise on security grounds.

Leaving aside for the moment the question of compulsion to disclose an incriminating matter, it must be understood that many situations may confront persons where they are expected to reveal facts in their possession. Unless such a person sincerely believes that the answer, if given, might tend to incriminate him, he is required to respond. He then has to choose whether he prefers to invoke the Fifth Amendment and refuse to answer, or whether he will reply to the interrogation.

Doctors must report deaths, as well as the causes; druggists must disclose their prescription lists; motor vehicle operators must report the details of collisions on the highways. They must make these disclosures under

penalty not only of direct punishment, but additionally suffer the deprivation of their licenses by which they are entitled to act as doctors, druggists or motor vehicle operators.

In a different class of cases, persons who are granted certain privileges can invoke the Fifth Amendment but still may face the revocation or suspension of the privilege if they persist in their refusal to answer. In other words, the holder of the benefits is permitted to avail of the privilege against self-incrimination, but may thereby be denied the further enjoyment of the benefit. In a case decided by a California court some years ago, several policemen invoked the privilege and were dismissed from the force. On appeal to the court the decision was:

"Duty required them to answer. Privilege permitted them to refuse to answer. They chose to exercise the privilege, but the exercise of such privilege was wholly inconsistent with their duties as police officers."

In Illinois, a policeman who invoked the privilege against self-incrimination was discharged on the basis of "conduct unbecoming an officer."

Following the Seabury investigation of municipal corruption in New York, 30 years ago, and after numerous office holders refused to respond on the ground of self-incrimination, both the Charter of the City of New York and the Constitution of the State

were amended to provide that office holders who invoked the privilege could do so, but would thereby automatically lose their positions. These enactments were upheld by the New York courts.

However, when it comes to lawyers, there seems to be a different standard of conduct applied.

In Florida, an attorney (thereby an officer of the court) refused to answer the question as to whether he was a member of the Communist Party, which, as an international conspiracy, is committed to the overthrow of the United States by force and violence.

It was argued before the Florida Supreme Court at Tallahassee that, while he had a perfect right to seek protection under the Fifth Amendment, and maintained this position when brought before the Court, he hereby proved himself unfit to continue as a member of the Bar and as an officer of the court.

I contend that if doctors, druggists, motor vehicle operators, and many others could be denied their privilege for pleading the Amendment, there is no reason why lawyers should not be required to live up to the same high standard. I contend that such a professional man, who enjoys the privileges of the court, should be held to as high a degree of accountability as a Chicago policeman.

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MAIN OFFICE — 45 So. 4th — Baker 4-4210 — Rochester 4, N. Y.  
ELMIRA OFFICE — 317 Robinson Bldg., Lake St. — RE 3-6688 or RE 3-5428  
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