

## Bishop Kearney's Appointments

- APRIL
- 14 Wednesday thru Saturday—Washington, D.C.—Special Meeting of the U.S. Bishops.
  - 8 Thursday—St. Patrick's Cathedral, New York City—Consecration of the Most Reverend Thomas Donnellan, D.D.—10 a.m.
  - 10 Friday—Corpus Christi Church—Confirmation—7:30 p.m.
  - 11 Saturday—St. John Fisher College—Blessing of Basilian House of Studies—9 a.m.
  - 12 Sunday—Immaculate Conception Church—Interracial Council Mass—8:30 a.m.  
St. Mary's Church, Horseheads—Blessing of school addition—3 p.m.  
Our Lady of Lourdes Church, Elmira—Confirmation—5 p.m.  
Mark Twain Hotel, Elmira—Catholic Charities Dinner—7 p.m.
  - 13 Monday—St. Peter and Paul Church, Elmira—Confirmation—7:30 p.m.
  - 14 Tuesday—St. Thomas More Church—Confirmation—7:30 p.m.
  - 15 Wednesday—St. Leo's Church, Hilton—Confirmation—7:30 p.m.
  - 16 Thursday—St. Margaret Mary Church—Confirmation—7 p.m.
  - 19 Sunday—New York City—Dedication of Vatican Pavilion, World's Fair, and Reception to Papal Legate—3 p.m.
  - 21 Tuesday—St. John of Rochester Church—Confirmation—7 p.m.
  - 22 Wednesday—Rochester Club—Catholic Women's Club Dinner—6:30 p.m.
  - 23 Tuesday—Cenacle Convent—Silver Jubilee Mass for Mother Britz, R.C.—8:30 a.m.  
Epiphany Church,odus—Confirmation—7:30 p.m.
  - 26 Wednesday—St. Bernard's Church, Scipio Center—Confirmation—7 p.m.
  - 30 Thursday—Sacred Heart Church, Perkinsville—Confirmation—7:30 p.m.

## Bishop Casey's Appointments

- APRIL
- 23 Thursday-Friday—Caldwell Hall, Catholic University, Washington, D.C.—Meeting of United States Bishops.
  - 8 Sunday—Sacred Heart Cathedral—Blessing of Babies and Pre-School Children—3-5 p.m.
  - 9 Thursday—St. Patrick's Cathedral, New York City—Consecration of Bishop Thomas Donnellan—10 a.m.
  - 13 Sunday—St. Ann, Palmyra—Confirmation—3:15 p.m.  
St. Mary, Canandaigua—Confirmation—5 p.m.
  - 13 Monday—St. Mary's Cathedral, Ogdensburg—Installation of Bishop Donnellan—11 a.m.
  - 15 Wednesday—St. Helen—Confirmation—7:45 p.m.
  - 19 Sunday—Sacred Heart Hall—Girl Scout Father-Daughter Communion Breakfast—8:45 a.m.  
St. Aloysius, Auburn—Confirmation—1:30 p.m.  
St. Alphonsus, Auburn—Confirmation—3:15 p.m.  
St. Mary, Auburn—Confirmation—5 p.m.
  - 21 Tuesday—Sacred Heart Hall—Spring Concert, Sacred Heart School Orchestra and Band—8 p.m.
  - 22 Wednesday—St. Joseph, Livonia—Confirmation—7:45 p.m.
  - 23 Thursday—St. Boniface—Confirmation—7:45 p.m.
  - 24 Friday—Sacred Heart Hall—Holy Childhood School Card Party—8 p.m.
  - 26 Sunday—Sacred Heart Rectory and Parish Administration Center—Parish Open House—2-5 p.m.
  - 28 Tuesday—Bethany Presbyterian Church Hall—Vatican II, Second Session—3 p.m.
  - 29 Wednesday—DeSales High School, Geneva—Deanery Conference, "Vatican II, Second Session"—3 p.m.  
Holy Family High School, Auburn—Deanery Conference, "Vatican II, Second Session"—4:15 p.m.



**Patroness Of Russia**

THE BOGORODITZA—MOTHER OF GOD... Our Lady of Kazan has been from ancient times one of the most venerated and loved Russian icons. Throughout many centuries Our Lady performed miracles in Russia. She did not appear herself, as she did at Lourdes, LaSalette, and Fatima; but worked her miracles by means of her icons. Before the revolution there were over two hundred miraculous icons in Russia, which were venerated by the local population and attracted many pilgrims.

# Catholic Population Gains Outstrip Priest Vocations

(The role of diocesan priests and the challenges they face in ministering to a rapidly growing population is discussed in this article by the chairman of the Vocations Section of the National Catholic Education Association. He is also assistant director of vocations for the Toledo, Ohio, diocese, and executive secretary of the Diocesan Directors of Vocations from the West and Midwest states.)

By FATHER WILLIAM J. MARTIN  
(N.C.W.C. News Service)

The bishops of the United States share a common concern over the fact that the number of diocesan priests today is alarmingly below requirements.

A look at the national picture may give us a better understanding of the reasons for this situation. The four years of 1960, to 1963 provide an ample period to compare the growth of the diocesan priesthood against the increase in Catholic population.

There is in the U.S. today one diocesan priest, actively engaged in the direct care of souls, for every 1,200 Catholics.

(According to available local statistics, the Rochester Diocese is in the enviable condition of having one diocesan priest for every 930 Catholics.)

It is possible, by adding the

total of both diocesan and religious priests, to reach a national average of one priest for every 757 Catholics, but this is an incorrect conclusion.

From 1960 to 1963 there was an increase of 4,549,008 Catholics, including converts and baptized infants. During this same period there were 2,304 diocesan priests ordained.

A check of the necrology shows that 2,078 diocesan priests died during these years. When we break these figures down further we find the following: 626 diocesan priests ordained per year from 1960 to 1963 and 818 diocesan priests died per year during that same time.

We gained 107 diocesan priests per year and the Catholic population increase averaged 1,086,516 per year during this period.

Diocesan priests today total 34,485 and the Catholic population 43,851,538. Although this number of priests may look sufficient, we must subtract about 2,400 diocesan priests who are engaged in administration, such as secretaries to the bishops or chancellors.

Statistics further show that there are 22,075 religious order priests in the U.S. today. But to add this number to the 34,485 diocesan priests and conclude that we have 56,559 priests or an average of one priest for

every 757 Catholics would be misleading.

Let me cite as an example statistics from a major midwest archdiocese.

It has 483 diocesan priests and 430 religious priests, with a total Catholic population of 605,000. This provides the archdiocese with one priest for each 875 Catholics, which can be considered very good.

Let's break down these figures, however. You will see a great shortage in the direct care of souls. Of the 433 diocesan priests, only 279 or 64 per cent, are engaged in full-time parish work. Among the religious priests, only 86 or 23 per cent, are engaged in parish work.

There are 283 parishes and missions in the archdiocese, with 196,287 families in 213 diocesan parishes, 98 per cent families are in the 50 religious parishes or 10 per cent of the souls.

So each diocesan priest engaged in full-time parish work in the archdiocese has 1,396 souls to care for, while each religious priest engaged in full-time parish work has one-third that number, 550 souls.

Someone might suggest that the Church split the work of direct care of souls evenly between the diocesan and reli-

gious priests. But this would be impractical, since the religious priests are bound to the rule of their order and usually trained for special work in the Church. They have taken on some parish work over and above their primary work.

From cold statistics, we can easily see an apparent impending surge in Catholic population and conclude that vocations to the diocesan priesthood are increasing only half as fast as the Catholic population.

It would be akin to buying our heads in the sand if we were to shut aside this realization.

Let us look at the many areas open to the diocesan priest today. The work may be anything that the bishop appoints him to do. His first duty is to take care of the spiritual needs of all the people living within the boundaries of the parish to which he is appointed. He takes the sacraments to the sick, baptizes children, hears confessions, teaches, instructs converts. He may also have the supervision of the parish school.

Although his objectives are of the spirit, he must cope with the everyday contingencies of life. Social and economic conditions are key considerations since he must adapt his approach to the people and community which he serves.

There is the problem of inte-

gration today, and this job is to assist in the adjustment and settlement of all protracted immigrants which, unhappily enough, still exist here and there.

Specialization in the care of souls has already demanded, in practically every diocese, a greater number of diocesan priests than were needed 15 years ago. They are much more deeply involved in community projects and civic affairs. The ecumenical movement has encouraged them to meet with ministers and rabbis to discuss problems of Christianity. They are to form Catholic teams to bring Christ to the factories and offices.

The Catholic population will certainly increase sharply and the Church will be obliged to keep pace with this contingency.

We cannot excuse our lack of concern about religious vocations by claiming that a priestly vocation is God's work. True, every vocation in its origin is entirely dependent on God. But we know equally well that God always uses human instruments to bring to fulfillment His divine plan.

And so the job of seeking out young aspirants to the diocesan priesthood falls on the diocesan priest, the real discoverer of properly disposed young persons, on the parents, the hallowed precincts of a good Catholic home, and on others who can offer their prayers.

## Church in World, Council Theme

(Following is one of a series of exclusive articles aimed at eliciting assessments by leading participants in the Vatican Council of the most urgent work still facing the Council.)

By JAMES C. O'NEILL

Vatican City (NC) — The Second Vatican Council can be ended with a third session, but this means amplying present procedure and eliminating many of the 17 projects now proposed, according to Alfredo Cardinal Ottaviani.

The Secretary of the Sacred Congregation of the Holy Offices told the N.C.W.C. News Service in an exclusive interview that "with some simplification of the procedure, the Council should be able to conclude its work in the next session."

However, he stated, "to conclude the Council in the next session, it will be necessary to eliminate many of the present schemata. Much matter in these schemata pertains to the reform of the Code of Canon Law and to the directive norms to be issued after the Council."

Asked what he considers the most critical problem which the Council still must face, the Cardinal answered that "the question of collegiality is very important."

The Cardinal, who supervises the work of the Holy Office preserving the faith and dealing with matters of faith and morals, explained that it is necessary to find "the right answer" to the question of collegiality — the role of bishops in ruling the worldwide Church — because the right answer must safeguard the constitution of the Church and the primacy of the Pope.

In regard to this, Cardinal Ottaviani indicated that he thought the project on the nature of the Church (De Ecclesia), which in part deals with the question of collegiality, should be among the first matters to be taken up by the Council when it reconvenes in September.

"The schema on the Church is already under discussion," he said. "It must be finished. The pastoral aspect of the Church has to be studied for the sake of the 'aggiornamento' (bringing up to date) of the diocese and parishes."

The 73-year-old Roman-born Prince of the Church declined to specify how the operation of the Council's general meetings and the work of the individual commissions might be improved. "This is the Holy Father's province, with whom and under whom councils are held," he said.

"The Pope must be completely free to regulate its operation, to safeguard freedom of speech as well as to regulate the speeches and curb repetitions."

**Shrine Draws Many Pilgrims**

Washington (NC) — Numerous pilgrimages are coming here for the dedication May 3 of the chapel of Our Lady of Czestochowa in the National Shrine of the Immaculate Conception.

It is already known that 600 students are coming from Chicago by train; that eight buses will bring pilgrims from St. Adalbert's parish in Philadelphia; and that groups are coming from Pennsylvania, New York, New Jersey and other states.

**Courier-Journal**  
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE  
Friday, March 27, 1964  
Vol. 75 No. 26

MOST REV. JAMES E. KEARNEY, D.D., President.  
Member of the Audit Bureau of Circulations and the Catholic Press Association, Subscription to National Catholic Welfare Conference News Service, Religious News Service, Published every Friday by the Rochester Catholic Press Association.  
MAIN OFFICE: 211 E. Main St., Rochester, N.Y. 14602  
ELMIRA OFFICE: 217 Robinson Bldg., Lake St., EL 1-6668 or 1-4122.  
Entered as second class matter in the Post Office at Rochester, N.Y., on April 11, 1917, under Act of Congress of March 3, 1879.  
Single copy 10c; 1 year subscription \$4.00; 6 months \$2.00.  
Foreign Countries \$12.00

Asked to evaluate the speed of the Council, Cardinal Ottaviani stated that he thought "the first session was slow, but not the second, which has produced fruit of capital importance. It must be remembered that the main theme of the Council is the Church and its relation to the world."

The Cardinal was optimistic about the result of the expansion of the membership of the conciliar commissions ordered by Pope Paul VI last year. "The increase of members," he said, "of commissions will permit acceleration of work by increasing subcommissions."

Asked if he thought it advisable to remove the rule of secrecy which now covers all proceedings which have not been brought to the council floor, the Cardinal said he did not.

"It is not advisable to remove the condition of secrecy because it would make it easier for people not competent in the matters under discussion to speak about things which ought to be studied from a religious point of view, without interference from those who follow principles of a social or nationalistic nature."

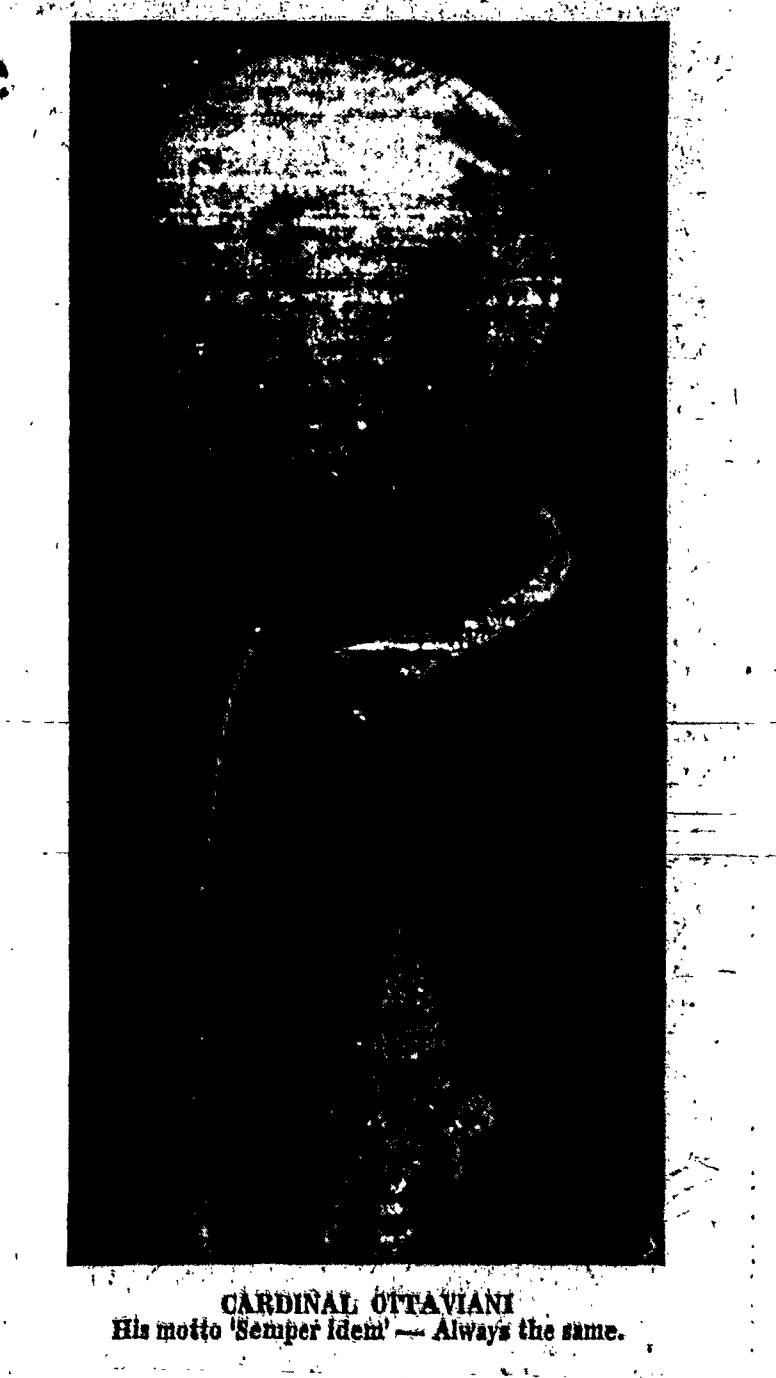
Cardinal Ottaviani said he thought it "likely" that the question of religious liberty will be taken up for discussion early in the third session. But he added, "I'm not a prophet." He said he thinks it necessary to complete the discussions begun during the second session.

Turning to the subject of the statement proposed to the Council in the conciliar schema concerning the relations of the Church to the Jews, the Cardinal stated:

"In this regard, many have pointed out that the Church is the 'light of all peoples' (Lumen gentium) not only for one race or belief, but for all people, differing in their ideas of life and of the supernatural."

The Cardinal indicated that he did not think the Council would take action regarding race relations because "the Church has already taken a stand on racism." The Cardinal said this stand is to be found "in sacred Scripture, especially in the Gospels and in the Epistles of St. Paul. There is neither Jew nor Greek."

Asked about the possibility



**CARDINAL OTTAVIANI**  
His motto 'Semper idem' — Always the same.

of there being set up eventually a senate of residential bishops to assist the Pope in major problems, the Cardinal replied: "This is a matter which depends on the free choice of the Holy Father. It would be indelicate not to leave this choice to him."

Turning to the subject of married deacons, Cardinal Ottaviani said he thought it unlikely that the Council would approve the idea. He pointed out that the Fathers of the Council on Oct. 29 by a test vote indicated they favored restoration of "the diaconate as a distinct and permanent rank of the sacred ministry, according to the needs of the Church in different localities."

The proposition as put before the Fathers made no mention of the freedom to marry, the Cardinal said, but even so it drew 625 negative votes. He said he thought that if the element of marriage were attached to the notion of a restored diaconate, it would not receive enough affirmative votes to pass by the necessary majority.

"It would seem that the question of married deacons has already fared poorly," Cardinal Ottaviani concluded.

## Moslem Iraq Identifies Christians with Colonial Past

By DR. GARY MacEOIN

Being a Christian confers certain benefits. I discovered, when I applied for a visa to enter Iraq. Among the documents needed was listed a baptismal certificate. Not having one available, I had to make a declaration before an American consul that I "belong to the Christian faith." The curious formula satisfied Iraqi officials.

The motive behind the condition is, however, not love of Christians but hatred of Jews. It is impossible to exaggerate the bitterness of this feeling all through the Arab world. It is the one element which transcends conflicts.

The military dictators who rule most Arab countries are committed to the overthrow of the Hashemite kings of Saudi Arabia and Jordan as relics of the feudal and colonial past. Yet they can sit down together to concert a common front against Israel.

The international propaganda of the Arabs insists that they are not anti-Jew but anti-Zionist, that they have no quarrel with the Jewish religion but only with the political ele-

ments who have created Israel as a Jewish state, dispossessing in the process about a million Arabs.

The distinction is a valid one, but it is not observed in practice. I did not have to establish that I was not a Zionist, but that I was not a Jew. Indeed, it is a difficult distinction for people of the Near East to make, especially for those living in a Moslem culture, because religion and political allegiance have here been traditionally identified.

The so-called modern Arab states, the military dictatorships which seek salvation in socialism, have made no effort to end the identification of religion and politics. On the contrary, they have embarked on a common policy of creating unity through the monolithic imposition of Islam in their territories. There is not bloody persecution, as at various periods of history, but persistent social and economic pressures are applied in order to isolate the non-Moslem groups and then either to absorb them or force them into exile.

Here in Iraq, as in other Moslem-dominated states, one is immediately conscious of the massive public support received by Islam.

From the minarets of the numerous mosques the call to prayer is now blared from loudspeakers, and they also carry to the entire population the endless harangues of the priests of the various Moslem sects. The state-controlled radio, a monopoly, is heavily weighted with programs in the same vein.

It would be unthinkable for any other religion to attempt a reply in kind. Only Islam has rights, while the others are grudgingly tolerated so long as they keep quiet. For a Moslem to become a Christian would entail social ostracism and economic ruin, while exposing him as well to the likelihood of assassination.

Even those who have always been Christians avoid any parade of the fact. At Sunday Mass in Baghdad I was struck by the number of women draped in the traditional black garment covering them from head to foot. I was told they deliberately retain this kind of clothing, because more modern dress may raise suspicion of being Christian and provoke a challenge at moments of tension.

The government leaders make no bones about the identification of Islam and patri-

sm. I was in Baghdad for the first anniversary of the 14th Ramadan revolution, which brought the present group to power. Policy statements of the head of state and ministers during the celebrations repeatedly insisted on the duty of the state and the army to protect and expand Islam.

Ironically, the same government officials send their children to a high school and a university in Baghdad operated by Jesuit Fathers from the United States.

Not less ironically, Iraq is threatened neither by Jews nor Christians. The endless succession of revolutions is a factor of the economic chaos resulting from a protracted civil war. This guerrilla conflict against the dominant Arabs is waged by the Moslem Kurds in the northern mountains. They seek cultural and linguistic autonomy and a fair share of government spending, which has been concentrated in the Arab south.

Shortly after I left Baghdad, the government announced that it was accepting the Kurd demands. But the Arabs have previously capitulated at the verbal level and failed to deliver. It remains to be seen how long the new agreement will hold.