

Consciences U.S. Law Said In Conflict

New York — (NC) — The Catholic Peace Fellowship here has expanded its encouragement of conscientious objection to military service with publication of a how-to-do-it pamphlet. Entitled "Catholics and Conscientious Objection," the brochure was written by James H. Forest, national secretary of the fellowship, described as an educational service conducted by Catholic members of the inter-denominational service conducted by Catholic members of the inter-denominational Fellowship of Reconciliation.

THE BOOKLET, which bears an imprimatur from Auxiliary Bishop Terence J. Cooke of New York, reviews statements of popes, saints, scholars and Vatican Council II on the role of the Christian in war.

"Can a Catholic be a conscientious objector?" it asks. "The constant teaching of the Church regarding the primacy of conscience, the Church's consistent application of this teaching in defense of Catholic conscientious objectors and not least, the continuous presence of such objectors throughout Church history would indicate that the answer is unqualifiedly yes," it says.

It charges that U. S. law on conscientious objection is at odds with Catholic just war teaching because the law fails to permit citizens to object to military service in a particular war. Conscientious objection in the United States must be based on objection to all war "of any form" in order to avoid imprisonment.

The peace fellowship, organized in 1964, has offered counseling to several young men who recently publicly destroyed their draft cards, although spokesmen say the fellowship itself does not support such acts or other forms of public pacifist demonstration.

No Questions In Catechism

Harlem — (RNS) — The traditional "Question and Answer" Catholic Catechism will be a thing of the past in the Netherlands Church next October with publication of a new Catechism for adults.

In the past both children and adults used the same Catechism, with the result, observers claim, that children received too much, and adults too little religious education.

The Catechism, they said, "is written in simple language and as one continuous exposition of the Catholic faith. It begins with the story of man in search of God and finishes with God in search of man."

The Barbed Tongue

By FATHER LEO J. TRESE

IF YOU never have been "talked about," you are unusually fortunate. Our Lord Jesus, despite His eminent goodness, was the object of slander on the part of His enemies. We lesser mortals hardly can expect to escape unscathed by malicious tongues.



Slander, as we know, is an attack made upon a person's character by means of falsehoods. For example, if it is reported of a man that he is having an affair with another woman, although in truth he is very faithful to his wife, this would be slander.

Detraction, on the other hand, is an attempt to injure a person's character by revealing a discreditable fact which, although true, is not generally known. If a married man did at one time have an affair with another woman but the matter is unknown to his present associates, it would be the sin of detraction to now publicize his former fall from grace.

A less deadly form of character attack is simple uncharitable criticism, the standard fuel of much idle gossip. A woman may be criticized by her acquaintances for her poor taste in clothes or for her tendency to monopolize the conversation. A man may be criticized for his bossy attitude or for his slowness in paying bills.

When it does come to our ears that someone has been maligning us (and there almost always will be a "friend" eager to pass the word on to us) we have a choice of two actions. We can become incensed at the gossip and lower ourselves to his level by attacking his reputation, or we can meet the crisis in a rational manner.

A mature Christian will reason, "Either this thing which is said about me is true or it isn't. If it is true, then I should be honest enough to admit it to myself and do something to correct the situation. If it isn't true, then God and my friends know that it isn't true, and they are the ones whose opinion I value. The person who is talking only himself. I shall not play into his hands by becoming angry or upset. Instead I shall pray for him."

THE TRUTH is that no tongue in the world can really hurt us except when pride or vanity makes us vulnerable. Another person may take verbal pot shots at us because we have offended him in some way. He seeks to avenge the hurt by pointing out our real or imagined shortcomings.

Still another person may make us the target of his barbed tongue because he is mentally or emotionally sick. He may be mildly paranoid and critical of everyone, or afflicted with feelings of inferiority, he seeks to show up his towering ego by finding fault with others.

There are some basic steps which we can take to defend ourselves against possible damage of our reputation. One such step is to exercise the virtue of prudence; to avoid, as far as we can, any conduct which might easily be misinterpreted.

The statement, "I don't care what people say about me as long as my own conscience is clear," is valid only if we try to make outward appearance agree with inward truth. As Christians, we are obliged not only to be good, but also to appear good. Otherwise we do a disservice to our weaker neighbors and fall in our responsibility to bear witness to Christ.

Besides exercising prudence, we also can obviate many assaults upon our character by our own practice of the virtue of charity. If we are tolerant toward others, generous in making allowances for their failings and scrupulous to avoid giving unnecessary offense to others, then our enemies will neces-



Popular Attraction at Fair

San Francisco — (RNS) — A wood-carving of the Madonna and Child comes to "life" before visitors at the U.S. World Trade Fair in San Francisco's Civic Auditorium. The artist is Richard Lang, head of a wood-carving business in Germany operated by the Lang family for 300 years. His working center at the German Pavilion is a popular attraction for fair visitors.

Priest Reports

Russian Schools Good, Not Superior

By WILLIAM A. RYAN

Washington — (NC) — A priest who served on a study mission to the Soviet Union evaluated the U.S. education system as superior to the Russian.

The better Soviet students receive excellent training and "Russian teachers enjoy an excellent position in society," Premonstratensian Father C. Albert Koob, said in an interview on his return to his Washington office. He is associate secretary for the secondary school department, National Catholic Educational Association.

Father Koob, former principal of Bishop Neumann High School, Philadelphia, was one of 27 American educators chosen to undertake the month-long study mission to the Soviet Union. The project was planned by the National Association of Secondary School Principals.

The educators talked with secondary school administrators and pupils and met with the ministers of education in Moscow and Leningrad. Their goal was to learn all they could about Soviet education.

"What we saw of secondary education, we like very much, but we were not at all sympathetic with Admiral (H. G.) Rickover's view that the system is superior to our own," Father Koob said.

It is true that a fine training is made available to the better students, he explained.

Technical education is well done, but geared entirely to the national economy, he said, with students manufacturing many

items to be sold in government department stores.

The Russians give much more attention to foreign languages, than Americans, most students taking a seven-year sequence of English, German or French, he said. English is the most popular language. More emphasis is placed on reading and speaking a language than on writing it, he added.

The Russian teaching technique is largely the lecture method. Father Koob said he saw some visual aids, but these appeared to be the exception rather than the rule.

University education is free to all who can qualify, and 80%

of the Soviet youths enrolled are actually receiving a stipend, or even a salary, in addition to their expense money.

"There is more incentive to produce than exists for many an American youth," Father Koob said.

The priest and his colleagues were surprised to learn that over 95 per cent of Russian teachers belong to a teachers union which provides them with many advantages. The union has been instrumental in achieving curriculum change, procedural simplicity ("although the Russians seem to love complicated paper work"), summer benefits, and the right to "moonlight" for extra pay. Russian

teachers do not have to correct papers. That chore is assigned to other persons who are not professionally trained.

HOMEWORK seems not to be a part of the program. "More intense work in school is the answer to this," Father Koob stated.

"Schools are open from 7:30 a.m. until 6:30 p.m., six days a week. Not all students have to stay that long apparently, or perhaps are not able to stay because of overcrowding and the double scheduling that is necessary. But many, especially the honors type student, do spend the full day in the school program," he said.

"The one uneasy feeling that our group shared was the 'what happens to the average student?'"

Father Koob characterized the Soviets as serious, dedicated and intelligent people. He said that the Americans were welded into a close-knit, smoothly operating team during their month in Russia.

"We became a family of sorts, and we know why," he remarked. "It is the kind of thing that happens when you are dropped down literally into an atmosphere that is totally different from what you expected — even after reading the required readings and receiving the official briefings."

He did not mean that because there are widely divergent views other than the ones Scholasticism primarily attributes to St. Thomas Aquinas, that neoscholasticism must embrace all of them.

Following the analogy of body cells, he said that absorption of the wrong kinds can cause cancer. This is applicable in the field of philosophy. "A thriving Scholasticism needs a continuous cross-fertilization

from other philosophical tenets professed with conviction by thinkers within the association itself," he explained. He viewed present discontent within ACPA's ranks on viewing the role of Scholasticism as "a result of progress."

He said modern Scholasticism "does not offer itself as a salvation, or as a closed and fully satisfying explanation of reality" as some have assumed. He possessed of a "radical and wide-ranged pluralism."

Redemptorist Father Joseph Owens, addressing the association's annual convention marking its 40th anniversary, said that Scholasticism, properly understood, instead of viewing the world through a "monochromatic lens," is a philosophy imbued with a "radical and wide-ranged pluralism."

He acknowledged that Scholasticism, as defined by ACPA founders, had not made a major contribution to the principal developments in the U.S. and the world in the last few decades, although the founders looked upon it as the one system of philosophy which could "absorb" the truth found in others.

"The experimental and social sciences have continued to make giant strides without benefit of skills supplied by Scholasticism," he said. "The newer trends in Catholic philosophy do not bear its stamp. In practical fields, the operative influences have not come from its thinking. The 'agglomerations' within the Church, the ecumenical movement among world religions, the surge of national and civil rights, social reforms and the new order of political dialogue among nations have been neither sparked nor guided by scholastic philosophy."

Father Owens said much has changed since the founders stated their objectives. Can any sense be made today of the notion that all genuine philosophy is to be concentrated in a single system? he asked. This was the basic notion of the philosophers, operating within the scope of their experience at the time.

The Redemptorist priest stated that the philosophy Scholasticism embraces, if it is to have progress and development, must thrive in "cross-fertilization" or by the "infusion of newer blood." There is also need of a "careful avoidance of inbred-

Laity to be 'Involved' Delegate Tells Graduates

Dallas — (NC) — Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, said here the Second Vatican Council has made it imperative for all Catholics to become personally involved in the work of the Church.

Archbishop Vagnozzi, in the commencement address at the University of Dallas, said: "Perhaps among you there will be those who think, 'I am a Catholic, I will choose a profession, I will have a family, and then on Sunday I will go to Church, on Friday I will not eat meat, and I will contribute to the Church and I feel that that will be... my religious life.'"

"That is no longer enough," he continued. "It was enough perhaps 20 years ago. It was enough before the Council, but not today."

"The Council has declared solemnly that it is the obligation of every member of the people of God to be involved in the work of the Church. Each one of you in some way has to be a priest, has to be a missionary, has to be an apostle; it is expected of you," Archbishop Vagnozzi declared. "Please don't deny to us

your cooperation because without you we cannot do the good, and bring the message of the Lord that we must bring," he said.

Archbishop Vagnozzi said "If you want to work for the Church, don't go to any extreme."

"If you don't want to get on the wrong track in your desire to serve the Church, there is only one warning I want to give you. Follow the authority of the Church, and the authority of the Church is vested in the Holy Father, the Vicar of Christ on earth, and in your bishops, follow your bishops, and you will never be in the wrong," he continued.

The apostolic delegate said.

Rome Chooses

Washington — (RNS) — Dominican Father Thomas R. Gallagher, canon lawyer at the Apostolic Delegation here, is the first priest in the U.S. to be named a member of the Pontifical Commission for the Revision of the Code of Canon Law.

The candidates are: BACHELOR OF A James William A Dale Henry Atias, Rob

Brother Charles Henry timer, a native of B. Mass., is the first A to be named superior of the Christiania. Since the teaching or founded in 1880. He the first non-French head of the order, Brother Nivet-Joseph 107 general since 1956 or Charles Henry was ed at the Brothers' Chapter in Rome, wh order maintains wor quarters. He has been ant superior general provinces since 1966 Christian Brothers I provinces in various tries, with some 18, igitous who staff 1,600 having 800,000 stu Founder of the order John Baptist de La Rheim, France, patro teachers.

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Lourdes is also run of cars. It no tains 35. Last year, 186 miles "camped out" f omy's sake during visi shrine.

There are 12 Religious orders of men and 26 Religious communities of women.

Two of the Paterson priests are serving in the Foreign Missions in Bolivia and two in

here are: St. Gerard Magella, SS. Cyril and Methodius, St. Jude, the Apostle, St. Lawrence the Martyr, St. Philip the Apostle, St. Virgilius, St. Simon the Apostle, St. Catherine of Bologna, St. James of the Marches, St. Clement, Pope and Martyr; St. John Kanty.

SETON HALL University founded by Father Bernard J. McQuaid later to be first Bishop of Rochester is in the Paterson Diocese. (Among its former great basketball stars is Bobby Wanzer, now director of athletics at St. John Fisher College, Rochester).

The directory lists 178 priests active in the diocese and 390 religious order priests. The tabulation shows 74 priests teaching, 737 Sisters and 19 brothers.

College of St. Elizabeth and Assumption College for Sisters of Christian Charity operate in the diocese. Four diocesan and seven private high schools are conducted.

Parishes dedicated to Saints besides many of those known

Bishop Casey's Diocese



Monsignor Joseph Brestel and Monsignor Frank Rodimer, Bishop Casey's vicar general and chancellor, show him his schedule at Paterson chancery.

By THOMAS H. O'CONNOR

The Diocese of Paterson, New Jersey established Dec. 9, 1937 with an area of 1,214 square miles, now headed by Bishop Lawrence B. Casey, former Auxiliary of Rochester, as recorded in the 1965 Official Catholic Directory presents an interesting study.

The diocese comprises the counties of Passaic, Morris and Sussex in New Jersey.

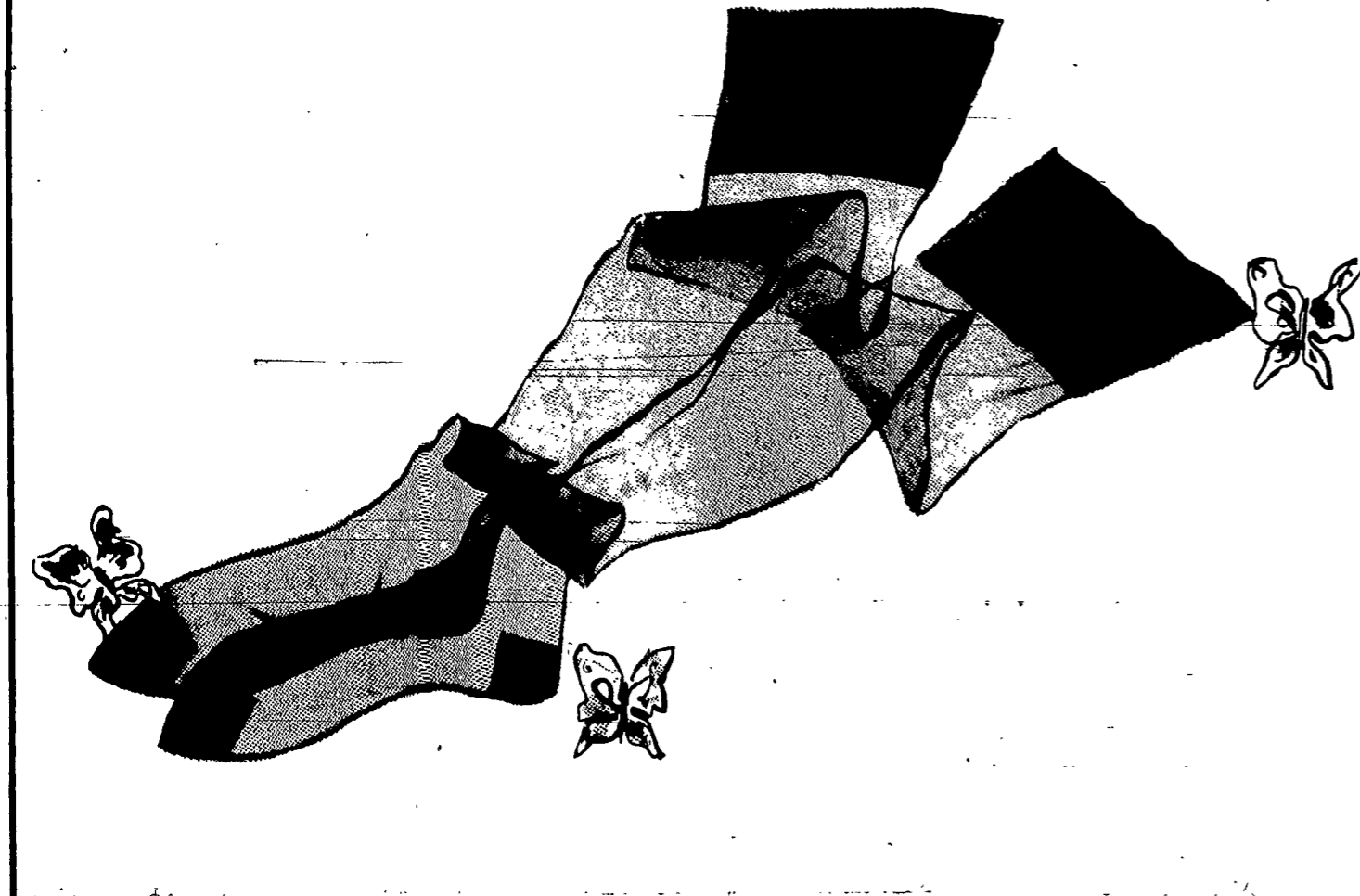
Among the approximately 390,000 Catholics, (The Associated Press said more than 400,000) are many nationalities. Specifically mentioned among the parishes are those marked Syrian, Italian, Lithuanian, Armenian, Polish, Slovak, Puerto Rican and German.

Groups listed include Lawyers Guild, Mount Carmel Guild, Spanish-Apostolate, Council of Vigilance for the Faith and others.

CHURCHES dedicated to the Blessed Mother are listed with many titles such as St. Mary's, Auxilium, Christian Forum, Churches of "Our Lady" include Lourdes, Pompei, Providence Mission, Victories, Mt. Carmel, Queen of Peace, Most Holy Rosary, of the Immaculate Conception, of Fatima, Star of the Sea.

Also Our Lady of the Holy Angels, Assumption of the Blessed Virgin, Our Lady of the Mountain, Our Lady of the Valley, Our Lady of the Lake, Consolation and Annunciation.

Parishes dedicated to Saints besides many of those known



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Honorary D

139 to

Commencement exer 139 seniors who are of for degrees at St. John College will be held June 5, at 3 p.m. in the Athletic Center.

Bishop Lawrence B. Bishop of Paterson, former auxiliary bishop, will be the speaker at the graduation ceremonies. He also will be an honorary Doctor degree by the college.

Bishop James E. Ke Rochester and Chancell John Fisher, will conferees on his long-time and the graduating cl

Very Rev. Lawrence C.S.B., president of the cal Institute of Mediev ies, Toronto, will pre sermon at baccalaurea ices to be held Sunda a.m. in the Center. Mas celebrated by Very Rev. J. Lavery, C.S.B., pres J. John Fisher.

The Fisher Class of ciudes 97 candidates Bachelor of Arts degre the Bachelor of Science and 23 for the Bachelor ness Administration de but 13 are from Monro

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Heads Bro

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