

## Bishop Sheen's Congress For Women, April 5 to 7

Bishop Sheen will apparently chalk up another "first" when he conducts a three-day Congress for Lay Women Wednesday, Thursday and Friday, April 5, 6 and 7.

The Congress will meet at the Masonic Auditorium Theatre on Rochester's East Main Street, opposite to Corpus Christi Church. It will be the first time Catholic retreat services and a Mass will be held at the Auditorium — well known to Rochesterians for stage plays presented there.

The Congress, which began with an invitation from Nazareth College to give its students their annual retreat, is open to all young women — college students, workers, single or married, of post-high-school age.

The Bishop will speak at conferences scheduled each day of the Congress 12:30 noon, 3 and 5 p.m. He will also celebrate Mass at Corpus Christi Church for those making the retreat Wednesday and Friday at 7:30 p.m. and at the Auditorium Thursday at 3 p.m.

All young women of the area are invited to the Congress, to any or all of the services they can conveniently attend.

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Bishop Sheen's schedule includes not just his duties as head of the Rochester Diocese. This week he was in New York for the annual meeting of U.S. missionary groups and in Boston to fulfill a speaking commitment.

## Bishop Sheen, Director Of Adoration Society

Bishop Sheen is the new spiritual director of the diocesan Nocturnal Adoration Society, succeeding Bishop Casey in this office.

He recently termed members of the Society "the noblemen of the diocese" for their monthly hour of prayer before the Blessed Sacrament.

Membership now stands at an estimated 1800 in Rochester and close to 1000 in other cities of the Diocese. Members have pledged \$2000 for a window in the proposed St. Jude Chapel to be erected at the Rochester State Hospital.

Bishop Casey had served as spiritual director of the Society since his appointment as Auxiliary Bishop here in 1953 until his appointment to the Paterson diocese last year. Monsignor Charles F. Shay was founder of the Society locally and its first director until 1937 when the late Father Leo C. Mooney became director until 1953.

Society members meet on the last Saturday of the month on a rotation schedule for a holy hour between the hours of 10 p.m. and Sunday at 6 a.m.

## Layman at Sodality Helm

Rockville Centre — (RNS) — director of adult sodalities. Dr. Roman Catholic Bishop Walter P. Kellenberg has appointed a layman to a key diocesan post in the Sodality movement, the first such appointment in the United States.

Dr. Raymond F. Zambito of Locust Valley has been named

At the same time, Bishop Kellenberg announced that Sister John Berchmans of the Sisters of St. Joseph will be promoter of the sodality in high schools.

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Pittsburgh — (RNS) — A special mailing of Easter greetings to men in the Armed Services followed a Mass for Peace offered in St. Paul's Cathedral by Bishop John J. Wright of Pittsburgh. The Post Office set up facilities outside the cathedral to handle the mailing.

## Vietnam War, a Moral Paradox

Pittsburgh — (RNS) — Roman Catholic Bishop John J. Wright of Pittsburgh questioned the present-day applicability of the traditional conditions of a "just war" at a special Lenten Mass for peace in St. Paul Cathedral here, but pointed out that individuals caught up in a war that does not itself meet the norms of justice can be personally "acting morally, and with great virtue."

This situation, he said, is "a paradox, heart-breaking in its moral complexity and a common cause of confusion in people's minds, since not all those involved in an unjust war, or other evil situation are themselves guilty."

He added that "they may individually and personally be virtuous to the point of heroic; they may even be saints despite the evil political or military mess in which they find themselves."

Bishop Wright reviewed the standard norms for a just war: 1) It must be declared by competent authority; 2) it must be waged for morally just purposes; 3) there must be a proportion between the evil caused and the good pursued; 4) it must be the last and only possible solution (ultimate ratio) to an evil situation, the solution of which is demanded by the common good.

The bishop said that "in our day it is more and more difficult, if not impossible, to reconcile modern wars with the principles of a just war, though the theoretical possibility of doing so remains such that the Vatican Council did not totally exclude recourse to war in last-ditch defense against actual aggression."

Bishop Wright made no direct allusion to the justness or unjustness of the war in Vietnam, but Catholic observers said his point seemed clear: the morality of all modern war is increasingly open to grave question both in view of the norms for "just war" and because of modern failure or inability to distinguish between combatants and non-combatants in technological warfare.

The Catholic prelate noted that when the first principle for just war was enunciated, the governing of people was monarchial or autocratic rather than democratic, and decisions for war thus rested with aristocratic rulers, not the people.

In a democracy, he concluded, the declaration of war starts with defective right unless there is some species of plebiscite, or some consultation of the people, if only through their elected representatives.

Bishop Wright said the second condition of a just war

complicated by the techniques of modern propaganda. "In an age of propaganda so intense," he asked, "how clear are the purposes of a war and how honest can be the judgment of their morality?"

Speaking of the third condition, the proportion between good and evil, he said that at one time perhaps one could more easily have invoked a test of this kind, "but in an atomic age — as Vatican Council II's document on the Church in the Modern World recognizes — all talk of proportion and control becomes more and more slippery."

Turning to the fourth condition, Bishop Wright commented that it is hard to believe "in an age of internationalism and of the United Nations that there is no other way out (of tensions) than war." He said the "whole point of Pope Paul VI's visit to the United Nations is that the full resources of such a body must be exhausted before recourse can be had to military sanctions, save, perhaps, in the case of imminent or actual unprovoked aggression demanding instant armed defense."

Bishop Wright talked before 1,600 persons who attended a Mass sponsored by the Holy Name Society for peace and for Armed Forces personnel.

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## Priests for Tomorrow

By FATHER Diocesan

To meet the needs of the the Diocese of Rochester got a of its seminaries. To a certain existing circumstances.

Up until 1964 the diocese had two seminaries — St. Andrew's Preparatory Seminary founded in 1870 and St. Bernard's, the major seminary, founded just before the turn of the century. In its later years St. Andrew's consisted of four years high school and two years college. St. Bernard's consisted of the last two years of college and four years of theology.

The first problem to this arrangement occurred with the rising costs of higher education. The cost of maintaining a small college, especially one which was operating in two separate locations, was becoming prohibitive. The proportion of faculty to students would have to be much higher than most colleges. The library would have to be much larger for a proportionate by smaller use, the scientific equipment would serve many fewer students and so be much more expensive, at least on a per capita basis.

In short, the small college was rapidly becoming a very expensive proposition. By small we refer to one having under two hundred students.

This situation brought on negotiations with St. John Fisher College to bring about a situation whereby all our college age seminarians (last two years of St. Andrew's and first two of St. Bernard's) would attend St. John Fisher and live in a separate residence on campus to be called Beck's Hall.

The seminarians became full-fledged students of St. John Fisher subject to all its academic requirements, and participating in any co-curricular program judged as seminarians. The immediate result of this was a greater exposure to their peers, with at least the possibility of better understanding of the terms of the decrees of Vatican II which call for more cooperation between clergy and laity, we felt it would be an excellent training ground. The same could be said in regard to understanding the problems and viewpoints of the laity of the future. It could very well be the beginning of an ongoing dialogue between the two.

In this connection there is much talk about seminarians "knowing what is going on in the world." We are quite aware of the fact that simply being in the world does not make one know what is going on. While it is true one cannot understand the world when living in it without the insight that comes from growing maturity. And this maturity, we feel, will come from a delicate balance of discipline and freedom being in place by a Christ-centered spirituality.

There are those who equate discipline with an almost complete restriction of freedom. They feel that the best discipline is that quasi slavery to bells summoning one to every exercise and activity the day holds. This concept is noted in a monastic view of seminarian life, and would, I suppose, be all right if the monastic way of life were to be a continuing as thing. But life in the diocesan-

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