Bishop Sheen's Congress 2 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

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-

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.

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

Vietnam War, a Moral Paradox

Pittsburgh —(RNS)— Roman | The bishop said that "in our complicated by the techniques

Catholic Bishop John J. Wright day it is more and more diffi of modern propaganda. "In an

of Pittsburgh questioned the cult, if not impossible, to reconage of propaganda so intense," present day applicability of the cile modern ware with the prin- he asked, "how clear are the

for peace in St. Paul Cathedral so remains such that the Valican there, but pointed out that individuals caught up in a war that defense against actual aggresof iustice can be personally "acting morally and with great virtue".

This situation, he said, is "a paradox, heartbreaking in its long to the proportion between the proportion between the proportion between against actual aggresory against actual aggresory and evil, he said that at one time perhaps one could more easily have invoked a test of this kind, "but in an atomic justness of the war in Vietnam, but Catholic observers said his document on the Church in the point seemed clear: the morality modern World recognizes — all

moral complexity and a common of all modern war is increasing talk of proportion and control

other evil situation are them failure or inability to distin-

He added that "they may non-combatants in technological that it is hard to believe "in

they may even be saints despite that when the first principle for just war was enunciated, the governing of people was mon selves."

The Catholic prelate noted that When the first principle for just war was enunciated, the governing of people was mon archial or autocratic rather than the full resources of such

Bishop Wright reviewed the democratic, and decisions for that the full resources of such standard norms for a just war:

1) it must be declared by com
notent authority of the poople.

petent authority; 2) it must be In a democracy, he concluded, haps, in the case of imminent

waged for morally just pur the declaration of war starts or actual unprovoked aggression

poses; 3) there must be a proportion between the evil caused and the good pursued; 4) it must be the last and only pose with a solution fullimate ratio.

The declaration of war starts of actual unprovoked aggression with defective right unless there is some species of plebicite, or fense."

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The declaration of war starts of actual unprovoked aggression with defective right unless there is some some consultation of the people, and the good pursued; and the good pursue

ly open to grave question both becomes more and more slip-

guish between combatants and tion, Bishop Wright commented

Bishop Wright says the sec Name Society for peace and for

an age of internationalism and

1,600 persons who attended a

traditional conditions of a "just ciples of a just war, though the purposes of a war and ho war" at a special Lenten Mass theoretical possibility of doing honest can be the judgment of

for peace in St. Paul Cathedral so remains such that the Vatican their morality?'

volved in an unjust war. or in view of the norms for "just peron ther avil situation are them war" and because of modern pery."

outside the cathedral to handle the mailing.

minds, since not all those in-

individually and personally be warfare.

sible solution (ultimate ratio) to an evil situation, the solution

of which is demanded by the



COURIER JOURNAL

Friday, March 31, 1967

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

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 Zambito is director of oral sur-P. Kellenberg has appointed a gery at Lincoln Hospital in the ayman to a key diocesan post 1 the Sodality movement, the At the same time, Bishop Kel-

John Berchmans of the Sisters Dr. Raymond F. Zambito of of St. Joseph will be promoter

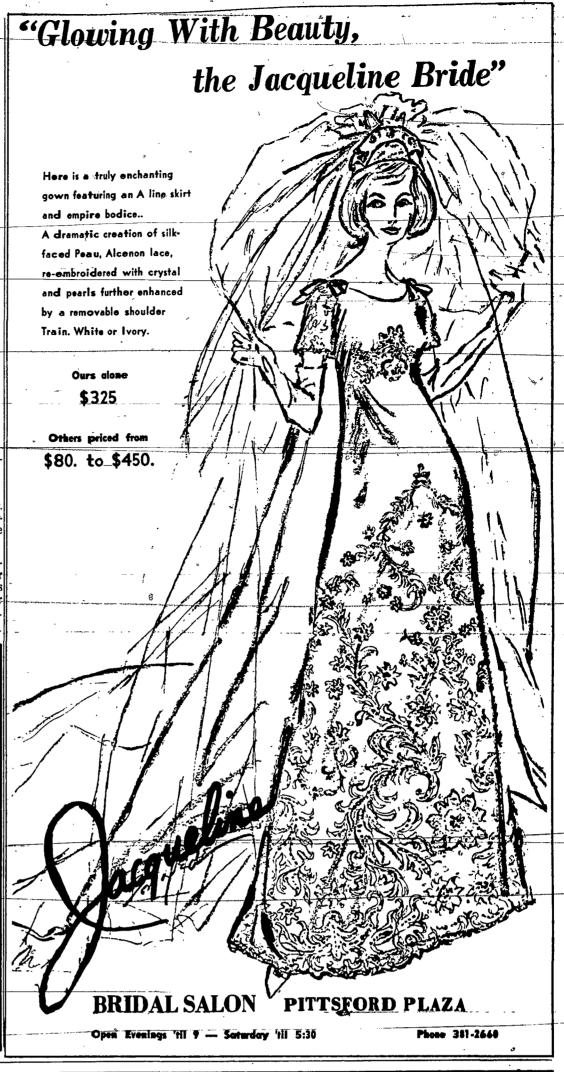
Louise Wilson Invites

visiting

Rochester's well-known radio personality, Louise Wilson,

will be taking this three-week Tour of the Orient-Phone or visit Grinnell Travel for itinerary and details.

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irst such appointment in the lenberg announced that Sister Locust Valley has been named of the sodality in high schools.

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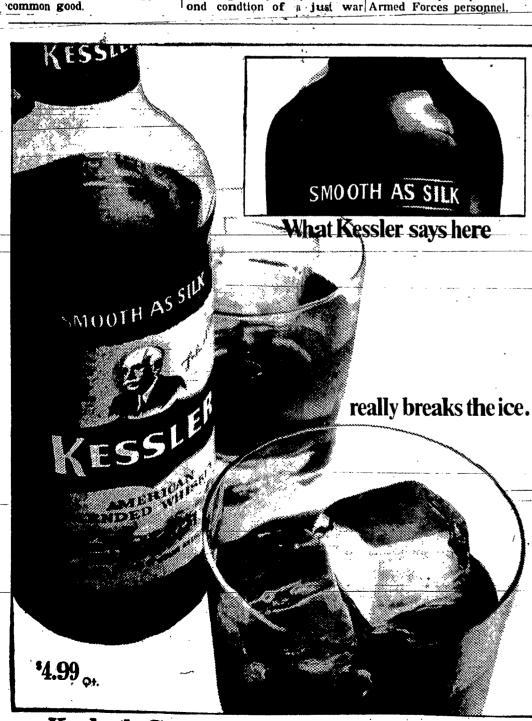
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To meet the needs of the the Diocese of Rochester got a of its seminaries. To a certain existing circumstances.

Up until 1964 the diocese had two seminaries — St. Andrew's pr Preparatory Seminary founded in 1870 and St. Bernard's, the ab major seminary, founded just av 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 from years of theology.

rangement occurred with the ris- era ing costs of higher education, ser The cost of maintaining a small do college, especially one which sor was operating in two separate do locations, was becoming prohibi- we tive. The proportion of faculty not to students would have to be tur much higher than most colleges, the library would have to be much larger for a proportionately smaller use, the scientific ly equipment would serve many fewer students and so be much more expensive, at least on a per capita basis.

In short, the small college and was rapidly becoming a very ex- res pensive proposition. By small ma we refer to one having under to two hundred students.

This situation brought on der negotiations with St. John Fish- mu er College to bring about a situ- abi ation whereby all our college age seminarians (last two years fro of St. Andrew's and first two tio of St. Bernard's) would attend wi St. John Fisher and live in a fyi separate residence on campus to be called Becket Hall.

The seminarians became full- W fledged students of St. John Fisher, subject to all its academic requirements, and participating in any cocurricular program judged consistent with their status as seminarians. The th immediate result of this was a greater exposure to their peers, the with at least the possibility of better understanding. In terms of the decrees of Valican II which call for -more cooperation between clergy and lent 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 he the beginning of an incoling dialogue between the wo

In this connection there i 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 under stand the world even 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 held in place by a Christcentered 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 rooted in a monastic view of seminary se life, and would, I suppose, be all right if the monastic way of is life were to be a continuing as thing. But life in the diocesan for



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