

Pros, Cons Aired

Think-In On Pacifism

Six panelists on a "Think-In on Pacifism" at St. John Fisher College last Thursday (Oct. 20) night, aired most of the current pros and cons on the question.

"The Christian pacifist is a healer, reconciler and comforter," asserted Donald Muench, Fisher Mathematics professor. He argued that since the nation demands that some citizens serve in the cause of war, it might well demand that some serve in the cause of peace. "Why is the virtue of patriotism reserved for those who favor war?" he queried.

Total rejection of the use of armed force is "unrealistic, illogical and naive," said Robert Daves, who holds a Major's rank in the Air Force Reserves. Tak-

ing a hard line look at the world situation, he said that in the "anarchy" which exists when 100 sovereign nations are considered "a law unto themselves," he insisted that "only brute force is capable of supporting a nation's claims."

Fisher student Joseph Kaestner based his pacifist position on strongly personalist views, said that pacifism must be an individual decision. "For me, a war is just—or unjust—as I say that it is," he noted.

Another student panelist, Leo Flynn, derided pacifism as "unrealistic," stated that "if a state can't defend itself, it really doesn't exist as a state." While not advocating violence as a means to an end, he supported his position from the view that men must "stay in reality and work within it."

Sociologist Joseph Versage of the Fisher faculty tried to define the question from a sociologist's frame of reference. He saw pacifism as a type of "universalism" an overall view opposed to nationalism, which stresses the right of self-determination of nations. He mentioned the theologian Reinhold Niebuhr as a pacifist who changed his position in the face of Nazi aggression leading to World War II. Niebuhr seemed to arrive at a reluctant acceptance of war as "the lesser of evils," in certain situations, he stated.

Rochester attorney Herman Walz, Jr. tried to define a position based on the value of human life—"the most valuable thing in the world." He admitted however, that this value could

either lead a person to complete pacifism, or to a "just defense" position if life was threatened by an aggressor. "Logically, my beliefs take me to the edge of pacifism, but not fully to that view," he stated.

A lively question period followed the panelists' initial presentations. The debate was sponsored by the student Christian Affairs Commission. Kenneth Sauer, chairman of the group, introduced the speakers and Stephen Maczynski of the Fisher Political Science department moderated the question period. The "Think-In" drew a near-capacity crowd of students to St. Basil's Auditorium on the Fisher Campus.

—Rev. Robert Kanke



LEO FLYNN

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DONALD MUENCH

"The Christian pacifist is a healer, a reconciler..."

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World Congress

Lay Voice Gets Stronger

The recent Third World Congress of the Lay Apostolate held in Rome, was a working meeting which zeroed in on the hard-core problems of today's world.

This was the consensus of two men who were at the Congress, and who visited Rochester during the past week.

Racism, family planning, war, freedom of the press and development of new nations were some of the areas covered by the Rome meeting of 2,500 representatives of the world's Catholic laity.

The First and Third World Congresses (1951 and 1957) were "mostly speeches," noted Gerald McGuire, one of the Ca-



DOUGLAS ROCHE

World Lay Congress had an "electrifying effect..."

nadian delegates to this year's meeting. The 67 sessions devoted five of its eight days to workshops, he pointed out, in which the delegates from 103 nations could barter views on pressing contemporary problems.

McGuire, who directs a Catholic Information Center in Windsor, Ontario, spoke at St. John Fisher College last Sunday evening.

The Lay Congress had "an electrifying effect" in Rome, according to Douglas Roche, who edits the Western Catholic Reporter of Edmonton, Alberta.

Roche was in Rome covering the Congress and the Bishops' Synod. He spent a few days in Rochester last week on his way back to Canada.

Most publicized statement of the Lay Congress was a resolution on family planning which urged that the choice of "scientific and technical means" for achieving responsible parenthood, be left up to the parents, Roche commented.

The statement, contained in a lengthy resolution on world development, noted that the Congress recognized:

"The very strong feeling among Christian lay people that there is need for a clear stand by the teaching authorities of the Church which focuses on fundamental moral and spiritual values, while leaving the choice of scientific and technical means for achieving responsible parenthood to parents acting in accordance with their Christian faith and on the basis of medical and scientific consultation."

With only the heads of each delegation voting on the resolutions, the vote on this controversial one was 67 in favor, 21 against and 5 abstentions, Roche stated.

The Third World Lay Congress took action on eight resolutions dealing with racism, oppressed peoples, equal rights for women, press freedom, the handicapped, the newly formed Council of the Laity and follow up structures for the Congress itself.

Translators Went Home
20 such resolutions were winnowed out from the five days of workshops, and ironically, only eight were completed due to a lack of interpreters.

McGuire noted in his Fisher talk that the assembly's chief delegates were prepared to work all night to process the resolutions the night before the Congress closed, but at midnight the Roman interpreters went home—their working day was over. "The Congress really ended when the translators went home," McGuire added dryly.

There were only three major speeches scheduled for the Lay Congress. The keynote speaker was a Dutch layman, Thom Kierstiens, who called for a place in the Church's decision making process for the laity.

"Responsible Collaborators"
"We must persuade the Church hierarchy that we are with them, not as meek children, but as responsible collaborators," he asserted.

Kierstiens made it clear that

he was not attacking the Church's teaching authority. "In the Church, most people agree that the ultimate responsibility for decision-making must remain with one person on the appropriate level," he explained.

"But," he stressed, "the decision-making cannot and should not remain the exclusive domain of one. It must be the result of a process of consultation and cross-fertilization, linked with data gathering."

The two parts of the Congress, entitled respectively, "Man Today" and "The Laity in the Renewal of the Church" were linked by a second major address, a theological discussion of the layman's role, by French Dominican Yves Congar.

The final major address was a wrap-up of the Congress' deliberations, given by Dr. Ruis Jimenez.

Two views that were expressed frequently were that the Church must serve mankind, and that there must be greater democracy within the Church.

A third sentiment that was reflected in two of the final resolutions was for a greater dialog among the various members of the Church, but especially between the laity and the bishops, Douglas said.

Roche, who is currently researching a book on "the revolution going on in the Church today," saw the Third World Lay Congress as another step in giving the laity a more realistic place in today's Church.

Vatican II decrees provided "a theological place" for the laity, he commented, and the proposed revisions of Canon Law should help continue the clarification.

The Third World Lay Congress was a relatively short affair, starting on Oct. 11 and ending on Oct. 18, according to a pre-arranged schedule. Most delegates, Roche noted, felt the meeting was too brief for all they wanted to cover.

—Rev. Robert Kanke



SPEAKER

FATHER EDWIN B. METZGER of St. Bernard Seminary faculty is speaking today at Hotel Sheraton before First Friday Luncheon Club men. He directs training of seminarians to work with Colgate Divinity students in poverty areas. Urban G. Kress, chairman, will preside at 12:10 p.m.



Busy Sister Rosalita and pupils Diane Bredehoff, Brian Washington, in the middle of the session. Mrs. Richard Werner and daughter Laura Beardsley and Theresa Billings have juice and crackers. Carolé are greeted at Trinity's door by Sister Rosalita.

Trinity-Education With A Difference

Recently educators in far greater numbers than ever before have come to accept the value of formal teaching for very young children. This fact, together with the obvious results obtained from the first early experiences, helps to account for the growing popularity of the Montessori pre-school.

Rochester has three Montessori schools, two under the direction of Parents' Boards of Trustees, and one under the direction of the Sisters of St. Joseph of Rochester. All three have waiting lists.

Trinity Montessori School, the one directed by the Sisters of St. Joseph, is located on French Road in Pittsford and opened just this past September.

The director is Sister Rosalita who received her BA degree at Nazareth College and her American Montessori accreditation at Fairleigh Dickinson University. She is assisted by Sister Lelia, who holds a BS from Nazareth, and has completed her course work at Fairleigh Dickinson as well as having done some study in the Montessori method at Xavier University. Sister Lelia is having her "intern year" under Sister Rosalita, who previously had here at the Bede Montessori School in Englewood, N.J.

Trinity consists, at present, of one large classroom, the teachers' office and observation room, storage rooms, and a small room to be used later for specialized instruction. The building was put up according to Montessori recommendations. There are separate morning and afternoon sessions, each three hours long, held normally, five days a week. The pupils, kept to a maximum of twenty in each session, are three years old—a perfect age for a child to begin his formal education according to Dr. Maria Montessori who formulated this method of teaching over fifty years ago.

The children are not forced into precocious educational practices; rather, they are placed in an environment which stimulates and answers their natural desire to learn according to their specific age level. The materials they use allow each child to work at his own pace, with the teachers there to demonstrate, to encourage and to assist as needed. Respect for one another, order, independence, and a pride and joy in learning are the intangibles which are learned, along with sensory development, practical living, language and mathematics concepts, science, music and art.

These children will be carried in Trinity for a total of three years. At the end of this period, if it is necessary for them to transfer into a regular public or parochial school, all previous experiences with Montessori trained children indicates that they will adjust to the "normal" classroom situation—primarily because of the independent study habits and love of learning, which they have acquired.

Again next fall, only three year olds (i.e. between the ages of 2.9 and 3.9 as of September, 1968) will be accepted as new pupils at Trinity. They will join old-timer four year olds and all will move along at their own individual rates. Registration for the 1968-69 year will be held in April and May, 1968. Anyone who is interested in obtaining further information may write to Sister Rosalita at the school, 110 French Road, or call her at 442-8572 in the evening.

Trinity Montessori School is open to children of all religions, races and nationalities.

Photo Credits

Some of the superb photos in recent issues of the Courier should have been credited to photographers as follows:

The pictures of the new Nazareth College Arts Center were taken by William Del Conte of Louis Ouzer Studio.

The photos illustrating the Mission Sunday edition were from "The Word in the World" annual 1965 and 1966 publications of the Divine Word Missionaries published at Techny, Ill.



Trinity pupils learn with the help of new Montessori methods. Using knobless cylinders, Diane Bredehoff absorbs differences in size, both of height and diameter. Timothy Witt, using the nail and hammer board, is gaining finger dexterity and ab-

sorbing a visual discrimination of shapes. Lisa Galindo builds the "pink tower" and discovers differences in size and weight. Kathleen McLaughlin enjoys Trinity's "reading" corner.

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Two Priests to Probe Perspectives of Change

Father Paul J. Cuddy and Father Henry Atwell will discuss "Changes in the Church — Two Perspectives" at a public forum at Nazareth College, Wednesday, Nov. 15, at 8 p.m.

The two priests have been articulate in voicing their thoughts on changes in Church rituals and laws and possible consequences to the faith.

Father Cuddy, pastor of St. John's Church, Clyde, writes a column each week for the Courier. Father Atwell is editor of the Courier.