

Objectors

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Rochester's Federal Building. "I never believed in killing," he said.

Rappleye, who at age 20 could be among the earliest inductees called up if the draft is reinstated, contacted several different peace groups before discovering in November the draft-counseling services PJEC offers.

"I've been familiar with conscientious objection for a long time, but I didn't know the path to follow," Rappleye said.

Pettinger and Rappleye are not alone in their pursuit of draft counseling, Bradigan-Spula said. Since the Persian Gulf crisis first erupted in August, 1990, PJEC has received about a dozen calls each day from people seeking information for themselves or for relatives.

Currently, PJEC is the primary source of counseling for conscientious objectors in Rochester.

The Faith and Resistance Community — a Catholic group espousing a consistent approach to a spectrum of life issues ranging from abortion to war — has also said it would help people find counseling.

Kathy Dubel, director of Peace and Justice at the Southern Tier Office of Social Ministry, said her office has received some calls about conscientious-objector status, and is currently compiling a list of individuals available to provide counseling.

In Rochester, the Catholic Family Center has scheduled two two-day workshops to train individuals to provide draft and military counseling, noted Brian Kane, director of Justice and Peace for the center. The workshops will be held at the Colgate Rochester Divinity School on Friday, Feb. 15 from 7-10 p.m. and on Satur-

day, Feb. 16, from 9 a.m.-4 p.m.; and again on Monday, Feb. 18, from 9 a.m.-4 p.m. and Tuesday, Feb. 19, from 1-4 p.m.

Kane noted that the trainees will learn not only how to help individuals file for conscientious-objector status, but also how to assist individuals who are already in the military but do not want to go to the Persian Gulf. After the training program is completed, the center will also sponsor sessions for Catholics to discuss the church's teachings on conscientious objection. Dates for these discussion sessions have not been set, he said.

Bradigan-Spula noted that Catholic teachings permit conscientious objection to war, but that Catholics face a problem that does not confront members of such traditional peace churches as the Society of Friends (Quakers) and the Mennonites, he said.

The Catholic Church permits both complete conscientious objection and selective conscientious objection — that is, objection to a specific war because it does not meet the church's just-war criteria, Bradigan-Spula explained. "Selective Service does not recognize the right of selective objection," he said. "It must be a moral objection to war in general."

Such complexities in the draft laws make it important for Catholics and all individuals considering conscientious-objector status to get counseling, Bradigan-Spula reiterated. "What they need to do is talk to a counselor to figure things out, to sort through the issues."

Individuals seeking information about conscientious objection may contact Bradigan-Spula at 716/244-7191; Father Robert Werth of the Faith and Resistance Community at 716/454-4236; or Dubel at 607/734-5893.

Curriculum

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whole language products.

"The major reason is to encourage children to read and the reading is not just learning words," she said. She acknowledged that many teachers have used such methods for years to teach reading, but she said that the whole-language approach slightly shifts the emphasis.

Traditionally, for example, Pietropaolo noted that before reading a story, a teacher might write new words on the blackboard, ask students to sound them out, and then read the story. Using the whole-language approach, today's teacher would read the story first, and then discuss its meaning with the students before exploring the content.

Whole-language methods have been used by some teachers for years, according to Sister Edwardine Weaver, RSM, who served as the diocese's schools superintendent from 1981-86 and as director of curriculum from 1974 to 1981. But one aspect of whole language is only now coming to bear fruit in many school districts — the idea of integrating an entire school's curriculum so that the work of each class relates to all the other classes.

Such integration is already present in some schools, Sister Weaver said, citing as an example of integrated learning the co-operation now taking place among faculty members of different subjects who are all trying to help students understand the war in the Persian Gulf.

After such a faculty meeting, your social studies teacher might discuss the gulf war in class; then, you would trudge off to mathematics where your instructor might present the economic aspects of the war, she said. Following that, your English

teacher could ask you and your peers to prepare oral debates on the war's issues.

If you attended intermediate grades four-six at Good Shepherd School in Henrietta, you might practice the whole-language objective of integrating your academic skills by giving an oral presentation at the annual science fair, said Sister Helen Lynch, RSM, principal.

Sister Lynch noted, however, that whole-language learning is nothing new under the sun. "I think it's kind of something that's natural for teachers," she said.

On the other hand, she said one current curriculum trend did come to the fore only in the last decade or so. That trend is multi-cultural learning. "Kids are encouraged to explore their ethnic roots," Sister Lynch said, noting that her intermediate students tie in their multi-cultural studies with religion-class material emphasizing that "everyone has a claim to freedom — a right to happiness."

Kirst noted that all textbooks chosen for courses now are examined for their sensitivity to the various cultures that make up the United States and the world.

If you finished up your Catholic school years in the junior high classes at Ithaca's Immaculate Conception, such a multi-cultural approach would have an effect on what you learned about Christopher Columbus' "discovery" of America, noted Diana Baker, principal.

Pointing out that the upcoming 500th anniversary of Columbus' journey to this part of the globe calls to mind the tragic events that happened to Native Americans in the years that followed his landing, Baker said she welcomed the inclusion of various cultural points of view in her classes.

"I like the fact that children realize people are people, no matter what their color," she said.

Missionaries'

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said. "The church proposes; she imposes nothing."

The church has an obligation to offer the faith to all, but the acceptance of its message must be left to free choice.

All Christians have an obligation to witness to their faith and to support missionary activity. A person who accepts the call to be a missionary must be convinced that "true liberation consists in opening oneself to the love of Christ."

"The temptation today is to reduce Christianity to merely human wisdom, a pseudo-science of well-being," he said.

The Gospel calls Christians "to be on the side of those who are poor and oppressed in any way," the pope said.

"I therefore exhort the disciples of Christ and all Christian communities... to carry out a sincere review of their lives regarding their solidarity with the poor."

Speaking of building the kingdom of God is in vogue, the pope said, but the way it is discussed is "not always in a way consonant with the thinking of the church."

"Building the Kingdom means working for liberation from evil in all its forms," he wrote.

Some have a tendency, however, to make the earthly needs of people the central focus of their work, emphasizing "programs and struggles for a liberation which is socio-economic, political and even cultural."

Promoting peace, human rights, liberation, equality for women and minorities and safeguarding the environment are all good things that "need to be illuminated with the light of the Gospel," he said.

A renewed commitment to missionary activity would be good for what ails the church, the pope said. "Only by becoming missionary will the Christian community be able to overcome its internal divisions and tensions and rediscover its unity and its strength of faith."



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