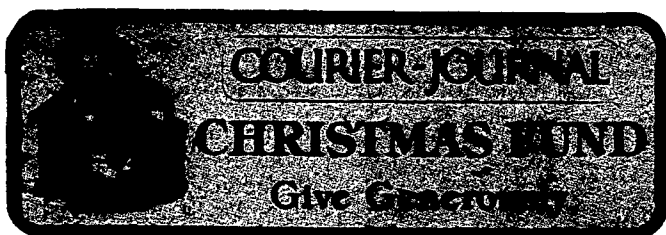


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A Christmas Story Of Great Generosity

This is a Christmas story that bears repeating. It happened last year. And it demonstrates, if nothing else, the extraordinary generosity of readers of the Courier-Journal.

A year ago, just about to the day, the staff of the Catholic Family Center, the major distributing agency for the Courier-Journal Christmas Fund, was not only breathing a sigh of relief, but was jubilant as well.

A week earlier, the situation was desperate.

In unprecedented numbers, poor people were turning to the agency for money for food. The poor lined up along the corridors of the agency, crowded into the waiting rooms, filled the offices.

Suddenly, there were hundreds more than had ever been seen in the office before.

The executive director of the CFC, James Maloney, was about to be forced into making one of the hardest decisions he would ever have to make: to cut the standard allotment of money for food, so that more people could have at least something.

Last year was the year when appeared "a whole new layer" of the poor," as Maloney described them. People suddenly out of work they had done for years. People suddenly

As of Dec. 2, the Courier-Journal Christmas Fund had realized contributions totaling \$10,347.42. According to Anthony J. Costello, publisher and general manager, the figure is down from last year. He encouraged readers to "open our hearts to our brothers and sisters, particularly at this time of year."

bereft of help they had received before social service cutbacks in the budget.

"We've got those whose unemployment benefits have run out, and we've got those who used to be on unemployment and have just given up trying day after day for work," he said.

Then Courier-Journal subscribers read about the situation.

And they responded. Within a few days, what was described as a situation so dire as to lead to despair was completely reversed.

Donations began to pour in, an unheard of amount of money for the annual fund.

When all was totaled, readers had nearly doubled the average collection. More than \$80,000 was raised to help

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The Neediest Cases

41 Y is a young mother, alone, without parents, brothers or sisters. She was raised in foster care and again facing parenthood. She has a son, almost a year old, needs clothing and cannot afford extras on her welfare budget.

42 L is a lonely mother with an infant son, 10-months-old. She needs clothing, toys and extra foods. Her welfare budget provides for only the basics of rent and food costs. Her finances are tight, leaving her with little extra to buy the things beyond the basics.

43 E is an expectant mother in her early 40s and she and her teenage daughter need a larger apartment in which to live. With the arrival of the baby, limitations on space will be even greater. This family needs clothing for the teenager, and almost all baby equipment.

44 The Hs are an Hispanic family, mother and father and seven children ranging in age

from 2 to 14. H is totally disabled and Mrs. H works part time as a nurses aid at a local hospital. A son has a disfiguring birth injury to his face and undergoes frequent surgery. The other children excel in school, but lack adequate clothing. Mrs. H. has no money to accompany her son to the distant hospital for his surgery.

45 M will only see the bright lights of Christmas in memory. Legally blind for the past two years because of an operation to remove a tumor, M depends on others to "see" for her. She is 65.

46 Mr. and Mrs. C are elderly, and have a myriad of health problems. She is blind, he has organic brain syndrome. They live on a very low income and are in desperate need of a variety of household items.

47 B is 80 and has terminal cancer. He lives alone in a sparsely

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Vatican Action:

Family Charter a 'Reference Point' For Laws Around the World

By Jerry Filteau
Washington (NC) -- The Holy See on Nov. 24 issued a Charter of the Rights of the Family, calling it a "model and point of reference" for the laws and policies of nations.

The 12-article charter, paralleling other international charters of human rights, declares the priority of the family over "the state or any other community" as a "natural society" that has "inherent rights which are inalienable."

It declares marriage "the natural institution to which the mission of transmitting life is exclusively entrusted" and says that any attempts "in any way to limit the freedom of couples in deciding about their children constitute a grave offense against human dignity and justice."

Rights of the family that it outlines range from a right to privacy to "economic conditions which assure them a standard of living appropriate to their dignity and full development," from freedom of choice in religion and in the education of their children to the rights to participate fully in political and social activity and to receive a free flow of information.

The charter insists that governments uphold "the

institutional value of marriage" and repudiates any law placing "the situation of non-married couples...on the same level as marriage duly contracted."

The charter originated as an idea presented to the 1980 world Synod of Bishops by Ukrainian-Rite Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, who proposed the concept and a general outline of its contents in a speech to the synod.

The idea drew enthusiastic support from the more than 200 bishops at the synod, but they did not have time in the month-long meeting to draw up a refined document themselves. They asked Pope John Paul II to finish development of the document in consultation with experts and bishops' conferences around the world.

"Almost all of these rights are already to be found in other documents of both the church and the international community," says the introduction to the nine-page charter. "The present charter attempts to elaborate them further, to define them with greater clarity and to bring them together in an organic, ordered and systematic presentation."

Despite the modest disclaimer that the charter is simply listing existing,

Charter in Brief

Here is a brief summary of the major points in the 12-article Charter of the Rights of the Family issued by the Holy See Nov. 24.

Each article expands on those points, drawing out implications in such areas as related rights and the responsibilities of public authorities to protect or enhance the enjoyment of those rights.

1. All persons have the right to choose freely to marry and establish a family or to remain single.
2. Only through "the free and full consent" of the spouses is there a real marriage.
3. Spouses "have the inalienable right to found a family" and to decide freely on family size.
4. "Human life must be respected and protected absolutely from the moment of conception."
5. Parents have "the original, primary and inalienable right to educate" their children, and public authorities must assure the structures and means to assure those rights.
6. The right "to exist and progress as a family" requires protection of the family's dignity and stability; divorce "attacks the very institution of marriage and the family."
7. Every family has the right to full freedom of religion.
8. "The family has the right to exercise its social and

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established rights, it presents sharp challenges to existing laws or policies of probably every country in the world.

To Western democracies it challenges abortion, artificial birth control, and in some countries such as the United States a policy of placing what the charter calls "unjust burdens" on the exercise of the right of educational choice.

To countries in the Soviet bloc it challenges state control of education and policies of discrimination against professed believers.

Third World governments are challenged to provide stronger structural systems of basic services and adequate distribution of wealth to assure family stability.

The full document issued Continued on Page 5

Sex Education Document Lists Parents as Primary Instructors

Vatican City (NC) -- The Sacred Congregation for Catholic Education Dec. 1 issued guidelines calling for positive sex education with parents as the primary educators and individual instruction as the primary method.

"Silence is not a valid norm of conduct in this matter, above all when one thinks of the 'hidden persuaders'" which adversely influence young people, the congregation said in the new document, "Educational Guidance in Human Love -- Outlines for Sex Education." The 8,500-word text called on episcopal conferences to promote the united efforts of parents, Christian communities and educators.

Sexuality is an integral part of the development of the personality and sex education belongs, in the first place, to parents, the document stated, because moral values seen in the family are transmitted to the children more easily.

Although the family is the preferential place for the education of young people in chastity "the difficulties which sex education often encounters within the bosom

of the family solicit a major commitment on the part of the Christian community and, in particular, of priests to collaborate in the education of the baptized. In this field, the Catholic school, the parish and other ecclesial institutions are called to collaborate with the family," the document said.

The role of the school should be that of assisting and completing the work of the parents, according to the congregation. Individual sex education is always preferred and it cannot be entrusted "indiscriminately to just any member of the school community."

The document urged teachers not to separate knowledge from corresponding values. "One must insist first of all on the human and Christian values of sexuality, so that pupils can appreciate them, and so that the desire to realize them in one's personal life and relationships may be roused...Christian educators are persuaded that sex education is realized in full in the context of faith."

Education in groups,

Document in Brief

Vatican City (NC) -- Here is a brief summary of the major points of "Educational Guidance in Human Love -- Outlines for Sex Education," issued by the Vatican Congregation for Catholic Education Dec. 1.

A fundamental objective of sex education is an adequate knowledge of the nature and importance of sexuality and of "the harmonious and integral development of the person towards psychological maturity, with full spiritual maturity in view to which all believers are called."

Families have the primary role in educating young people about sex. The family is the preferred place to educate young people in chastity "because moral values seen in the family are transmitted to the children more easily."

Parents, educators and the Christian community should be united in educating young people so that their sexuality "grows harmoniously" and is manifested "in unselfish love and in the total gift of self."

The role of the school should be that of assisting and completing the work of the parents.

Teachers are urged not to separate knowledge from corresponding values. Catechesis must illustrate the positive values of sexuality, integrating them with those of virginity and marriage.

Individual education is preferred and it should not be

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especially groups of both boys and girls, requires special precautions, the document said, advising teachers to reserve time for students to meet privately to seek advice or clarification.

Also, "it is the responsibility of bishops, taking account of school legislation and local circumstances, to establish guidelines for sex education

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