

# COURIER-JOURNAL

Newspaper of the Diocese of Rochester

Wednesday, October 17, 1984

24 Pages 35 Cents



Photo by Terrance J. Brennan

William Privett of the curriculum review committee speaks at the press conference Monday. At his side, from left, are Father Charles Mulligan and James McCuller, co-chairmen of the Teen Pregnancy Coalition, and Ivette Salgado of the bilingual committee.

## 3rd Draft Issued Of Sex Ed Curriculum For City Schools

The third draft of the Junior High Component of the Family Living/Sex Education Curriculum, projected for January 1985 classroom implementation, was released at a press conference Monday sponsored by the Monroe County Teen Pregnancy Coalition, in conjunction with the City School District.

A series of forums have been scheduled on the to seek further input on the program an a spokesman said "it will be revised ... it is a curriculum in evolution."

Coalition representatives at the conference in the School District Central Office included Father Charles Mulligan, diocesan director of Social Ministries, Larry Perkins of the City School District and James McCuller of Action for a Better Community.

Although the diocese was involved in amassing input for the formation of the curriculum and although the diocesan Education Division is preparing an official reaction to it, Patrick Fox, diocesan director of the Department of Youth Ministry, stressed that the curriculum is "for use in city public schools and not for diocesan schools."

In response to a question at the conference, Father Mulligan, along with McCuller a coalition co-chairman, said that although the diocese has its own separate sex education program, he looks forward "to fruitful interaction" with the school district.

McCuller stressed the necessity of parental involvement in sex education of



their children. "Young people and parents have the responsibility to take on the problem of teenage sexuality," he said.

Parents must take up the responsibility," he emphasized, "and we're not going to be passive about this."

William Privett, of diocesan Catholic Charities who served on their review committee for the curriculum, echoed the need for parental involvement and said a handbook will be published in addition to the curriculum (which he said is "more than 600 pages long") to "enable parents to know what's being taught."

The Teen Pregnancy Coalition was formed in October 1981 as a gathering of religious, ethnic, health and social agency leaders seeking effective community action relating to teen sexuality and teen pregnancy.

The coalition sponsored a series of 16 community forums in December 1981 and January 1982 to determine community sentiment on the subject. These forums generated a list of

principles and program goals relative to teen sexuality and teen pregnancy.

A statement released at the Monday conference said the forums left "the unmistakably clear impression that the major action to be taken should be development and implementation of high quality family life and sex education curricula for use in public and private schools, religious and community institutions, countywide."

The City School District decided to pursue actively the development of such a curriculum for city schools "in a manner consistent with coalition principles and with a commitment to secure public input into the curriculum content and mode of presentation prior to classroom presentation."

To gather further community input, a series of six forums will be conducted by the coalition and City School District. The first, designed for Spanish-speaking persons, will take place from 3 to 5 p.m., Sunday, Oct. 21, at the Ibero-American Action League, 938 Clifford Ave.

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## 'Keep the Faith, Help the Poor,' Pontiff Urges

By John Thavis

Rome (NC) — During his Oct. 10-13 trip to Spain and Latin America, Pope John Paul II praised the region's missionary past, acknowledged the "tears and sufferings" of its present and urged the church to take a greater role in the future of its people.

The pope linked his dramatic call for Latin American bishops to "create a new dawn for the church" with their responsibility to defend the region's estimated 100 million poor. He skipped over a line in one speech which called on the church to offer its support for the "social liberation of the multitudes of the needy," but a Vatican official said the comment was still valid.

While he repeatedly emphasized the church's responsibility to be an effective social force, the pope was careful to define the limits of that force. In the urgently needed pastoral work, he said, there are rules which must be followed.

To more than 500,000 people in Puerto Rico, the pope stressed that the laity "must exercise its mission in close contact with priests and bishops."

Speaking later to priests, nuns and seminarians at a university in San Juan, the pope told them never to use the excuse of a "greater pastoral efficiency" to ignore the directions of their bishops.

And to more than 100 Latin American bishops gathered in the Dominican Republic's capital of Santo Domingo, the pope said that the Latin American church's work on behalf of the poor and the oppressed must follow specific teachings of the universal church.

In his most detailed public comment on liberation theology, which was born in Latin America in response to widespread poverty, the pope told the bishops that they and other Catholics must not consider the poor as "a class in struggle." Class struggle, one of the tenets of Marxism, has been used by some branches of liberation theology in explaining how Christ's message should be understood and applied in modern Latin America.

The pope's trip, which included an overnight stop in Zaragoza, Spain, was made to help inaugurate a church-sponsored evangelization program leading up to the celebration in 1992 of the 500th anniversary of Christianity in Latin America.

But the timing of the visit gave the pope an opportunity

to underline the major points of the Vatican document on liberation theology, released Sept. 3, as he outlined the task of a "new evangelization" of the region.

The document, issued by the Congregation for the Doctrine of the Faith, condemned forms of liberation theology which "uncritically" use Marxist concepts.

Speaking to the bishops and about 100,000 people during a Mass Oct. 11 at a Santo Domingo racetrack, the pope insisted that work for the poor can never include violence. In an apparent reference to Nicaragua, where four priests hold posts in the Marxist-influenced Sandinista government, the pope also warned that church leaders should beware of bringing their people under "programs of atheism."

The church's preferential option for the poor, Pope John Paul said, is not "exclusive or excluding," but is open to all those "who want to leave sin."

The pope made the individual the focus of his comments on the social aspects of sin and liberation. Liberation, he said, is liberation from sin, and social evil begins in the individual human heart.

During a Liturgy of the Word celebration in Santo Domingo's Olympic Stadium Oct. 12, the pope told the bishops to avoid the "seduction of ideologies" and social models which "omit or contradict" the faith.

But the pope's cautionary remarks about violence and political ideologies did not eclipse his strong call for the church to lead the fight for social justice -- through emphasis of the moral and social dimensions of the Gospel.

In fact, newspapers in the Dominican Republic re-

ported the pope's Oct. 11 homily as an endorsement of the church's commitment to the poor. Most of them quoted the text of the pope's sermon, including the line omitted referring to the social liberation of the poor.

Pope John Paul's pledge that "the church and its hierarchy want to remain present in the cause of the poor" individual and "his aspiration for an unpostponable social justice" brought prolonged applause from participants in the outdoor Mass. Many had waited for hours in the hot, muggy weather to hear the pope.

The pope criticized political corruption, arms expenditures and the armed conflicts which have sapped the region's resources. He also warned against economic exploitation by "foreign powers" and lashed out against what he called "the egoism of the 'satisfied' who exercise 'privileges of an opulent minority' while much of society lives in misery and oppression."

In each of his talks, Pope John Paul also sounded themes of hope. He repeatedly returned to the example of the energy, faith and sacrifices of the first missionaries to the New World and urged new vocations to minister to the region's growing population.

In Spain, the pope told relatives of missionaries that their sons, daughters and brothers were modern "messengers of peace, love and salvation."

"Be proud of them," the pope said in a talk in the Basilica of Our Lady of Pilar, "and continue to cultivate the missionary spirit."