

## Pastoral Response

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articulate. Thus, we must be explicit and more definitive in this area. The first draft delineates to some extent our responsibilities as employers, and that is an important paradigm for the way in which the pastoral letter ought to address the questions that will arise regarding all of the ways in which the Church interacts in the economic realm.

There are a variety of functions which the Church willingly or unwillingly must carry out. Because it is a social institution, its roles include those of economic actor, moral teacher, evangelizer, agent of social change, provider of services for the poor, and witness to a countercultural lifestyle. Each of these needs to be addressed in the pastoral letter with the specificity noted when speaking of our role as employer.

### Recommendation #4: Consideration of the U.S. economy as a whole ought to be included.

I support the committee's decision to focus the pastoral letter as they have, and not to deal abstractly with capitalism. Yet, the absence of any specific treatment of the U.S. economy as a whole weakens the pastoral letter. People from varying perspectives have criticized the letter for this reason.

Without a description of the larger economic context, the consideration of the five issue areas lacks an important dimension. It seems that implicit in the consideration of each of the issues there is the concern about trends that portend hard times for a growing number of people. Increases in poverty and "acceptable" levels of unemployment are two examples. It is not clear, however, how these are related to each other, and to other major issues. The absence of this larger picture of the economy also raises questions regarding the policy suggestions offered.

My recommendation, therefore, is that the subsequent draft include, at a minimum, the consideration of major economic trends, and a description of the larger economic context.

### Recommendation #5: The pastoral letter needs to be more accessible to the average reader.

This recommendation may appear out of place after making the above suggestions, all of which would have the effect of lengthening the pastoral letter, and making it more complex. Concern about the accessibility of this most important teaching for the Catholic people nonetheless has to be among our highest priorities. One means of dealing with the competing needs for adequate documentation and relative brevity would be the drafting of a much shorter pastoral letter treating the fundamental principles and basic issues, and the publication of a supplemental document including details and examples with it. In any case, the first draft's length and complexity was imposing even for the diligent. Subsequent drafts need to take this into account.

### Recommendation #6: The reality of conflict provoked by this letter needs to be addressed directly and pastorally.

There are conflictual implications to the pastoral which require direct and pastoral treatment. For one thing, the reallocation of economic power implicit in the vision of a more just economy cannot occur unless people lose as well as gain power. That there will be conflict in such a situation cannot be denied. The forms it will take, however, are varied. Drawing from principles articulated in "The Challenge of Peace," we can establish parameters for peacefully facing this conflict.

A very immediate manifestation of this conflict can be located in many of our parishes, and with many of our Church's people. This pastoral letter compels people to examine their lives at a very fundamental level. In the process it questions many assumptions about economic life that are widely held in our society. Consequently it has an alienating effect on many. One example of this has been the reluctance of some to discuss the pastoral in the public forum. I suggest simply that this be dealt with pastorally and directly in the letter.

### The Consultation Process

Feedback on the first draft of "Catholic Social Teaching and the U.S. Economy" has been received from a widely diverse group of people. The process utilized since the pastoral was issued in November 1984 has engaged people from varied backgrounds and perspectives in discussion on the pastoral letter.

Central elements of this process were as follows:

- A Consultative Panel comprised of economists, theologians, business people, and pastoral staff persons studied and critiqued the document, suggesting a series of ten recommended changes in its form and content.
- A Public Hearing hosted by Bishop Clark where interested persons could offer testimony on the pastoral. Testifiers included labor representatives, business people, church workers, unemployed persons and advocates for various groups.
- Local hearings in the three diocesan regions where the issues of employment and poverty were considered.
- Discussions which Bishop Clark held in Brazil and Mexico with diocesan missionaries and local people to discuss the international dimensions of the pastoral letter.
- Comments submitted by parish councils.
- A meeting which Bishop Clark held with Rochester area business leaders.

Input was also received through unsolicited correspondence from people both inside and outside the diocese. These sources generated a wide range of general and specific comments and criticism on the pastoral letter.

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## Campaign for Human Development On the National Level...

Two hundred twenty self-help projects throughout the country have been awarded grants totaling \$7,000,000 from the National Campaign for Human Development, as announced by Bishop James W. Malone. Bishop Malone is president of the National Conference of Catholic Bishops and the United States Catholic Con-

ference.

The campaign, sponsored by the bishops, provides financial support to self-help projects organized and controlled by groups of poor and low-income persons, and is the largest funding agency of its type in the nation. Through funding and education, CHD brings together poor and non-poor to help

people help themselves.

Bishop Malone commented on this most recent series of national grants: "I am proud to say that because of this effort, countless Americans have gained a greater sense of human dignity — and a voice, individually and collectively, in decision making processes that affect their lives."

Most of the projects receiving funding this year are local organizations seeking to improve conditions in their own communities.

This year's grants bring to approximately \$82 million in allocations from the national campaign in its 14 years of funding.

Father Marvin A. Mottet, CHD executive director, said the campaign grants respond to Pope John Paul II's urging to "seek out the structural reasons which foster or cause the different forms of poverty," and to "the establishment of just laws and structures that foster human values."

To qualify for CHD funding, projects must:

- benefit the poor; the majority of those benefitting from a project must be members of the low-income community;
- be a self-help project; that is, the project must be directed by the low-income community itself; and
- aim to bring about social change by attacking root causes of poverty, unjust practices or decision-making processes that keep

people poor.

Besides funding self-help projects, CHD educational efforts include the development of justice education materials for parishes and schools and training for diocesan personnel in social ministry. As part of its general educational program, CHD also produces radio and television public service announcements designed to heighten public awareness about poverty and injustice.

Father Mottet concluded: "We know that until we have a just social order that respects the human rights and dignity of each person, peace cannot be a reality. Thus, justice and peace are bound together; if you want peace, work for justice!"

### Preparing Preachers

Vatican City (NC) — Following is the text of Pope John II's English-language remarks at his weekly general audience March 6.

Dear brothers and sisters,

At today's audience I continue my reflections on the role of catechesis in the church. An important part of the church's mission of proclaiming the Gospel is the proper formation of catechists. Christ himself shows us the significance of this work. Although he devoted much of his time to preaching to the crowds, he reserved even more time to the formation of his disciples. The church, too, must prepare those whose task it is to proclaim the Good News of salvation. While this task belongs principally to bishops, priests and deacons, lay people share in this mission as well, and their contribution is especially great in those countries where the number of clergy is insufficient.

The formation of catechists is often undertaken by institutes especially designed for this work. I wish to encourage catechists to take advantage of such programs. A fundamental necessity for effective catechesis is an adequate doctrinal preparation, achieved through a systematic study of the Christian truths.

Catechetical programs aim not only at imparting the basic content of Christian doctrine but also at stirring up a lively adherence of mind and heart to the person of Christ and to the church. Such programs should also foster a sense of mission and an eager desire to spread the faith. In this way they build up Christ's body, the church, and assist believers to grow to full stature in Christ.



### Fr. Hunt to give 'mission for today'

Ordained in 1954 Father Hunt has 14 years experience as a marriage counselor and parish priest and has been giving retreats and missions throughout the U.S. for 13 years. He has cowritten a book, "I Live, Love and Laugh."

Father Hunt will be available for private-consultation by appointment. He has a recent degree in psychology and religion from Capital University, Columbus, Ohio.



Fr. Hunt

Fr. Hunt will preach at all Masses next weekend!

St. Jerome's Church  
East Rochester, N.Y.

Evening presentations, 7:30 p.m. to 9:30 p.m. Monday, Tuesday, Wednesday, March 25, 26, 27.

Topics will include: Necessity of Love, Purpose of Marriage, Dreams of Marriage, Single Life, Friendship, Death in Perspective, Redemption, Grace, Church, Love of God, Love of Self and much, much more!