

New draft of pastoral

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welfare and income-support programs should be undertaken," it says. It calls for such things as an emphasis on programs that make those on welfare productively employed and the establishment of "national eligibility standards and a national minimum benefit level" for public assistance programs.

Protection of America's family farms against the trend toward agribusiness is a central theme of the section on food and agriculture.

It also addresses the moral dimensions of America's leadership role in world food production and food security, the condition of farmworkers as the "poorest paid and least benefited" of any labor sector in the United States, lack of farm ownership by minorities, and environmental protection as a special moral concern in agriculture.

It urges major reforms in U.S. tax policies on farmland ownership, capital depreciation of farm equipment, and price supports for crops. All these currently favor large farm holdings and work against family farms, it says.

Acknowledging that the U.S. role in the world economy is one of the most complex issues in economics today, the draft urges policies based on "the preferential option for the poor as a key principle."

It deplores trends in recent years for the United States to link Third-World assistance to the East-West ideological conflict, to decrease multilateral aid in favor of bilateral programs, and to exercise U.S. power to reduce the funding levels of major international programs.

It also deplores the U.S. role in international arms sales.

It notes that the United States, while still the largest donor to the Third World in absolute terms, has dropped from first position to nearly the bottom among major industrialized countries when the contributions of these are looked at as a percentage of their respective gross national products.

It suggests a wide range of principles and concerns that ought to serve as guides in U.S. policies toward poorer nations regarding aid, trade, investment and finance.

Chapter 4 of the new draft, "A New American Experiment," links the cause of democracy itself to economic justice, saying that the American experiment of freedom and cooperative participation in political life must be accompanied by a similar experiment in economic democracy.

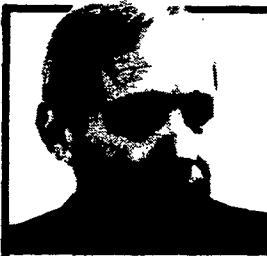
The final chapter commits the U.S. Catholic Church to pursuit of greater economic justice and collaboration, both in society and in the internal structures and institutions of the church.

"All the moral principles that govern the just operation of any economic endeavor apply to the church and its many agencies and institutions; indeed the church should be exemplary," the document says.

It addresses questions of putting the economic pastoral into practice, focusing especially on education and research in economic justice and on the issue of personal conversion as an essential underpinning to any institutional or structural reforms.

"Words are not enough," it says. "The Christian perspective on the meaning of economic life, something not well known in our country today, must transform the lives of individuals and our culture as a whole."

"It is meaningless to seek to transform structures if the hearts of people are not changed."



Along the Way

Bishop Matthew H. Clark

Sunday evening.

I am mindful tonight of the many persons I meet who ask prayers for healing.

They ask prayers for themselves or for people whom they love. They ask prayers for the cure of physical, emotional and spiritual afflictions. They ask prayers for personal intentions, but their concerns extend beyond themselves to family and friends, to the parish, to the larger Church community and to society at large.

My custom is to collect such requests and to offer prayers for them in conjunction with night prayer. That is one of the ways of prayer that I learned as a child and have never put aside for any great length of time.

The prayer is the last item on the day's agenda, save for the few minutes of go-to-sleep reading I do in bed most nights.

It consists of some moments of simple silence, after which I ask for the grace to be at peace with whatever happened that day.

Then I spend some time remembering the people who have asked me for their prayers. If they have mentioned their specific concerns, I do too, asking the Lord to bring the healing power of His love to bear on the persons' lives.

There is a certain peace about that kind of prayer. In a way, the person engaged in it is wonderfully aware of the suffering of our Lord and the immense tenderness of His care for all of His people. In addition to that, there is a consoling sense of

union with the person for whom the prayer is being offered. To ask another to pray for you is to offer that individual a beautiful gift. To pray in response to such an invitation can be seen as an act of thanksgiving for that favor.

Besides drawing me to union with a brother or sister in need and with the Lord Jesus, this kind of end-of-the-day prayer has at least two additional effects in my life.

One, it is enormously effective in helping me place in proper perspective the causes of my own frustration, discontent or pain. Often enough, remembering and genuinely trying to pray for others who are suffering makes me realize that I can be very vain and self-centered in my own concerns. And if I never succeed in moving away from that entirely, at least such prayer helps keep the effort alive.

Secondly, it helps me to know and appreciate better the holy faith of our people and the extraordinary courage they so often manifest in the face of adversity. It is the kind of valor that enables them not only to bear their sufferings with some equanimity, but in the midst of it all to encourage and support others — including myself — who are asked to bear much less than they are.

I thank all of those who offer such witness in our communities of faith. I also encourage you who read this — if you do not already do so — to pray daily and by name for those in your life who are in special need of God's healing power.

Peace to all.

Obituaries

Barbara M. Moynehan, former C-J reporter

Barbara M. Moynehan, 36, former prize-winning reporter for the Courier-Journal, died Thursday, Sept. 26, in Bassett Hospital, Cooperstown, after a year-long battle with cancer.

Ms. Moynehan began work for the Courier-Journal in 1971 and reported on a wide range of societal issues, including drug abuse and alcoholism. She also covered diocesan events, specializing in social ministries.

During the Southern Tier floods of 1973, she joined staff members for several days in Elmira. Their coverage of that period resulted in state and national first prizes for reporting and public service. Her series on alcoholism and drug use among teenagers also won awards.

Upon leaving the Courier, Ms. Moynehan spent some time in Europe before returning to the United States, to become the first

editor of the New York-Pennsylvania Collector (a local monthly antiques magazine) from 1974 to 1977.

She then became an assistant editor of Time-Life Books Encyclopedia of Collectibles in New York City, where she lived until she was stricken. She subsequently served as staff writer for Family Circle magazine and as an assistant editor at Phillip Morris, Inc., New York City.

A graduate of Nazareth College, Ms. Moynehan wrote articles for The Village Voice, Ms. magazine and international art journals. She was included in "Who's Who of American Women for 1983" and was a member of the Society of Professional Journalists, Sigma Delta Chi, a national journalism society.

She is survived by her parents, Mr. and Mrs. John Moynehan of Johnstown, two brothers and a sister.

Father James Foley, former Notre Dame rector

Father James F. Foley, CSsR, 61, died in his sleep Thursday, Sept. 19, in San Alfonso Retreat House, a Redemptorist institution in West End, Long Branch, N.J. Father Foley was rector of Notre Dame Retreat House, Canandaigua, from 1969 to 1975.

During his six years in Canandaigua, Father Foley was host to thousands of Rochester-area retreatants at the Notre Dame facility. The number of persons using the retreat house grew dramatically during

his tenure there.

Ordained to the priesthood at Mt. St. Alphonsus Seminary, Esopus, N.Y., in 1949, Father Foley served at Redemptorist missions in the eastern United States and Puerto Rico, and was pastor of the Mission Basilica in Boston from 1975 to 1981.

Father Foley is survived by his mother who resides in Boston, and several brothers and sisters. Interment was in Boston.



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Commission on Aging

Monsignor Charles Fahey, director of the Third Age Center at Fordham University, was the principal speaker at the organizational meeting of the Diocesan Commission on Aging Saturday, Sept. 29. Asking what Third Age means in our contemporary society, Monsignor Fahey suggested that "God's people must be constantly about a process of discernment."

Bishop Matthew H. Clark recently appointed 25 men and women to the commission and named as chairperson Sister Anne Maloy, RSM, director of the Mercy Center with the Aging.

Sister Anne described the commission's purpose as studying and critiquing three position papers drafted by the state's Catholic Conference Commission of the Elderly, raising people's awareness of the

potential needs of older people and developing recommendations about future ministry among them.

The commission's next meeting at St. Mary's in Canandaigua, Wednesday, Oct. 16, at 10 a.m.

Appalachia Gathering

This fall the Catholic Committee of Appalachia will gather November 1-3 in Blowing Rock, N.C., for a conference on the theme "We Dare to Speak and Speak Strongly." Organizers aim to share and celebrate the contributions of women to life and ministry in Appalachia.

For more information, contact the Catholic Committee of Appalachia, Box 953, Whitesburg, Ky., (606)633-8440.

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