

2,000-3,000 turn out for sixth Marathon for Catholic Schools



Susan Judkins of St. Lawrence parish, Rochester, rallies support to help set up the school's booth. Because of the efforts of Susan and others like her, St. Lawrence took the school spirit award.

Despite the inclement weather on Saturday, Oct. 5, representatives of nearly 50 Rochester-area schools arrived at Highland Bowl to participate in the annual marathon sponsored by the Rochester Federation of Catholic School Parents. While Rochester-area runners, including Bishop Matthew H. Clark, traversed the Highland Park route, runners in Geneva, Newark, Waterloo and Auburn also tested their endurance for the benefit of Catholic education.

Participating schools generally retain 75 percent of the money raised in pledges to their runners, with the remainder going to

the state and local branches of the parents' federation. Last year, however, notes local federation president Jean Gilbert, an additional 10 percent was rebated to the schools because the 25 percent allotment exceeded the local group's costs for the year. Schools apply funds to such projects as computers, software or a new playground.

Last year \$134,000 was raised, for a total of \$500,000 raised since the marathon was established. This year's goal was set at \$150,000. If any indication is to be taken from St. Lawrence school's subtotal of \$9,400, this year's marathon may go down in the record books as the best.



Brian Black took to the high ground to view the crowd in Highland Bowl, at the beginning of the Marathon on Saturday, Oct. 5.



Bishop Matthew H. Clark heads toward the finish line, which he crossed in 34:50.

Jeff Goulding/Courier-Journal

Inspiration, not confrontation

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draft at a national meeting in Collegeville, Minn., was that it appeared to pit the poor against the middle class in the way it spoke of a need for a "preferential option for the poor."

The revised version speaks more extensively of the threat of poverty facing those in the working middle class when such tragedies as sickness, death, job loss or family breakup destroy a delicate balance of security.

"The common good demands justice for all, the protection of the human rights of all ... If the common good is to be truly common, greater economic freedom, power and security for these vulnerable middle-class members of the community is an important national goal," it says.

It is only within that context, of recognizing the legitimate concerns of all for some measure of economic control and security, that the new draft goes on to state the principle, "The obligation to provide justice for all means that the poor have the single most urgent claim on the conscience of the nation ... The fulfillment of the basic needs of the poor is of the highest priority."

It says the first purpose of a special commitment to the poor "is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good. The 'option for the poor,' therefore, is not an adversarial slogan which pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community."

Positive assessment of past U.S. achievements is also emphasized more in the second draft than it was in the first and is integrated more thoroughly throughout the new text.

Such commentary generally reflects on American society in general, but a reference to Catholic education and the poor typifies the style change. The first draft began the treatment by saying: "We challenge our Catholic schools to remain in poor areas and to become models of education for the poor."

The second draft opens that area of discussion with the words: "Our Catholic schools have the well-merited reputation of providing excellent education for the poor. As bishops, we will do our best with the means provided us to continue this tradition."

The most evident result of much of the change in the second draft is to blunt the edge of many of the original criticisms made against the first draft, without backing off from the bishops' central judgments on ethical principles governing economic justice or the goals that they say public and private policies ought to aim at.

Another result that could emerge, however, might be a judgment that the efforts to create a more irenic document have also blunted its prophetic, challenging character.

In 1982, many made that judgment about the second draft of the U.S. bishops' war and peace pastoral, the project that set a new model for consultation and development of pastoral letters by the hierarchy on controversial national issues.

With the war and peace pastoral, the reaction of many bishops to what they saw as too mild a second draft led to a third draft that remained moderate in its arguments but grew stronger in some of its calls for change in U.S. policy. When the body of bishops met to debate and vote on that third draft in May 1983, they made several significant amendments to strengthen its impact further before approving a final document.

Whether the same kind of inner dynamic might emerge on the economy pastoral remains to be seen.

But the second draft marks the point where the document starts to become more clearly the property of the whole body of U.S. bishops, and the comments by the bishops themselves when they meet this Nov. 11-15 in Washington should give some strong

indications as to what direction the pastoral will move between the second draft and the third.

The committee is to produce the third draft in the months after that. Current plans call for the third draft to be debated, amended and voted on as a national pastoral letter at a general meeting of the country's bishops sometime in 1986.

Cardinal O'Connor

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The draft says that the economy "influences what people hope and believe about their destiny" and "touches their very faith in God," Cardinal O'Connor said.

He spoke about the bishops' draft on the economy to illustrate the points made by Cardinal Bernardin, who spoke first on theological and historical principles of the Second Vatican Council's pastoral constitution "Gaudium et Spes" and its impact on Catholic social teaching.

Cardinal Bernardin said one major effect of the council document was that it took the spirit and teachings of the church's social encyclicals from a marginal position on the "growing edge of Catholic tradition" and placed them at "the very center of the church's life."

Before the Second Vatican Council "those who took the social teachings seriously often had to defend their work against charges that it secularized the church," Cardinal Bernardin said.

Now, however, it is "impossible to support the conciliar teaching and not support a socially engaged church, for that is the theological mandate of the pastoral constitution," Cardinal Bernardin said.

"Today there is a consensus established by the council that there can be no retreat from an engaged public ministry," he added.

Cardinal Bernardin, who was chairman of the drafting committee for the U.S. bishops' 1983 pastoral letter on war and peace, traced the process of consultation which the bishops have adopted for their recent pastoral letters to the "pastoral posture" of "Gaudium et Spes." That posture, he said, arises from the document's phrase "reading the signs of the times" and its emphasis on dialogue with the world in order to interpret the state of the modern world "in the light of the Gospel."

"The U.S. bishops have adopted this theme of dialogue with the world and sought to adapt it to the style of the democratic, pluralistic culture in which we minister," Cardinal Bernardin told the audience of some 650 professors, students and others.

"I do not think we would have developed the method of the pastorals...if the council (Vatican II) had not occurred and the pastoral constitution not been written," he said.

Cardinal O'Connor, expanding on Cardinal Bernardin's comment about the U.S. bishops' concerns for the signs of the times, described recent trips to observe firsthand the problems of Ethiopia, the Dominican Republic, Nicaragua and Ireland.

Visiting Ethiopia was "a most devastating experience," he said, "and the poverty in the Dominican Republic is mind-boggling."