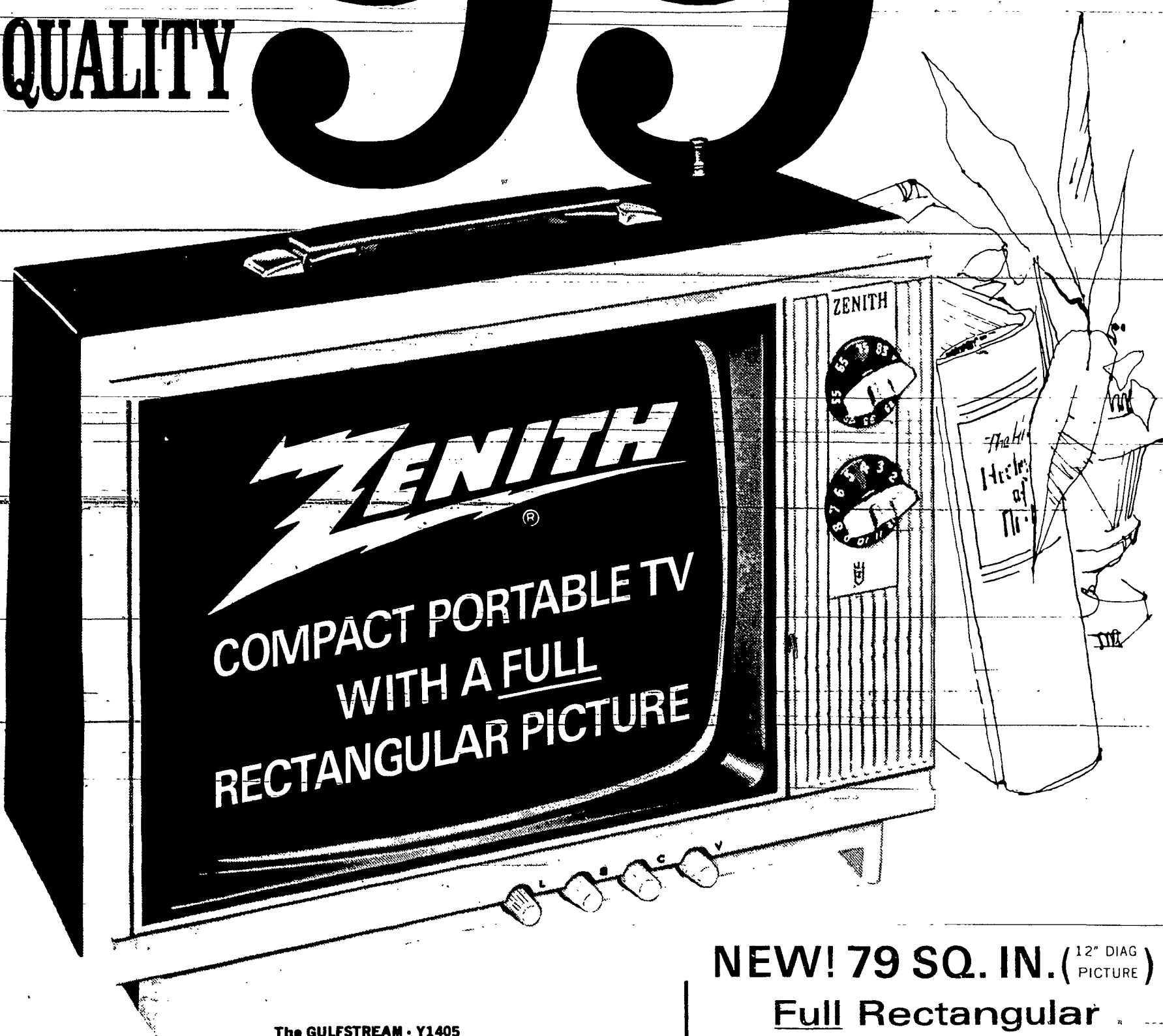


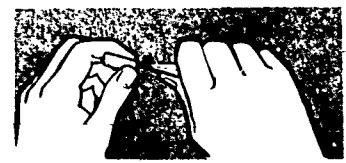
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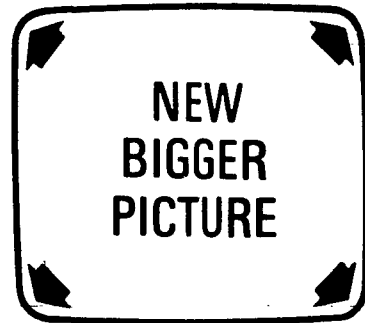
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Getting Ready for Marriage -- 'Cana' Can Help You

How does the Church help young couples get ready for married life?

The Church — the people of God — begins the process in the love a child learns from mother and father in the day-to-day life of a Christian home. No lessons taught by a priest or a nun or a brother can substitute for the living example of parents themselves.

The Church as an organization, however, can set up varied services and agencies to bolster the example of parents, to articulate the ideas and ideals of Christian wedded life.

In the Diocese of Rochester, this pre-marriage instruction has taken different forms over the years — private instructions by a parish priest for each couple prior to their wedding day, courses of study in high school or college, and, of course, sermons periodically on marriage life, its duties and responsibilities.

During the past decade, however, diocesan authorities have tried to establish a consistent and uniform minimum "syllabus" for couples preparing to marry. The program — called "Pre-Cana" — has been organized by Father Gerald Dunn, diocesan director of the Family Life Bureau.

His associates in the program are Fathers Walter Cushing, Roy Kiggins and John Glogowski.

Father Dunn told the Courier that the present Pre-Cana apostolate began shortly after World War II when the Diocesan Council of Catholic Women began a series of instructive sessions for those soon to be married. Father Daniel Hogan was one of the priests who, most frequently in demand as a



FATHER KIGGINS

speaker at these sessions. Father James Marvin also pioneered in a series of classes at Sacred Heart Cathedral.

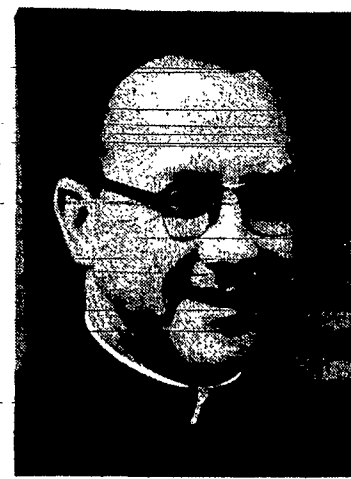
Their success prompted diocesan officials to appoint Father Dunn in 1958 to organize the program on a diocesan-wide basis.

The Pre-Cana Conferences take their name from Cana, the village in Galilee where Jesus, our divine Lord, worked His first miracle, turning water into wine at a marriage feast.

The Conferences include four talks held on four successive Sundays — the first talk by a priest describes the spiritual aspects of married life, the next talk by a doctor lists the physical aspects, the third by a couple or panel of lay people discusses the economic and psychological aspects, and the final talk by a priest lists the ecclesiastical technicalities and summarizes the first three.

The four conferences conclude with the blessing of engagement rings.

"Reactions to the Conferences over the years have been favor-



FATHER DUNN

able," Father Dunn reported. "Some people are there, we know, under compulsion because their pastors require attendance, but some who start out reluctantly often are at the end our best boosters."

Once a series is completed at one parish for couples of that area, the series starts over again in another area of Rochester. Similar series are held in Auburn and Elmira, although not necessarily one immediately following another series. In other areas of the Diocese, parishes conduct Pre-Cana Conferences annually or semi-annually.

A special series for mixed-marriage couples is now held twice a year in Rochester. "We operate these in low key," Father Dunn said, "we're out to help the couples smooth out any difficulties, not create new ones."

Last year more than 3000 couples were married in Catholic ceremonies in the twelve-county Rochester Diocese. Of that total, Father Dunn's Pre-Cana Conferences reached 1700 couples, but a bit more than half the total.

And what about after they're married?

Father Dunn also heads four other somewhat loosely organized groups — Mothers Circles, with about 1600 members who meet monthly for study; Christian Family Movement (CFM), married couples study groups, about 20 such groups count themselves in the diocesan program, although many other similar groups operate just as parish or inter-parish study cells; a Widowed Parent Club, with 175 members, which meets once a month at St. Monica's parish, Rochester, and Cana Conferences, ad hoc sessions organized by parish priests or with Father Dunn's help, for married couples for a day of recollection or to discuss some specific topic related to married life.

Father Dunn would like to establish a "renewal day" for recently married couples to evaluate their first six months of married life and then conduct a similar "renewal day" perhaps annually thereafter.

As in so many other dream projects, he admits — "that will take more time and personnel than we've got now."

The Cana and Pre-Cana apostolate began in Chicago in 1943 — that is insofar as any formal organization is concerned. Both the "pre" and the "post" Cana sub-division was not clearly marked at first and couples either preparing for marriage or recently married were lumped together at "Cana Conferences." Both priests and the couples attending these early sessions realized that the concerns of the couples were obviously different before and after they were married — hence the present differentiation.

Cardinal Samuel Stritch, the saintly archbishop of Chicago, wrote in 1950 his own thoughts on the overall Cana program. His thoughts then are still relevant to the accomplishments and hopes of the program in the Rochester Diocese.

Our Blessed Savior began His public ministry at Cana, at a marriage feast by His sacred presence there. He raised the natural contract of marriage to the dignity and efficacy of a Sacrament. And by working a miracle there, He showed that in the Sacrament of Marriage He was ready to assist fathers and mothers with the miracle of His graces.

The first work in His ministry was to minister to the family. Before He preached the Sermon on the Mount, before He cured the sick or raised the dead to life, He showed that He had come to sanctify, redeem, and give stability to the family through the Sacrament of Marriage.

The priest, therefore, in His ministry, must study and labor to see that his people use all the graces which come from that Sacrament and that they realize in their lives the ideals which Our Blessed Savior implanted in that Sacrament. In preaching the doctrine of the Church regarding marriage and in trying to help those who have received the Sacrament of Marriage derive its full benefits, we are taking the first step towards promoting the holiness of the faithful. For if the home is holy and if the home belongs to Christ, the children will be holy and another generation will be holy.

I suppose we could list the evils which one by one have corrupted families and family life, beginning in the 16th Cen-



FATHER GLOGOWSKI

tury with the declaration that marriage was no longer a Sacrament. That was a great catastrophe. It was giving to Caesar the things that are God's. It began the secularization of the home. It paved the way for the materialistic ideals of home life that have brought society to the sad state in which it finds itself today.

But should not the pastor of his flock first be constructive, and should not his first work be to help his people by instruction and spiritual exercises to get the full fruits of the Sacrament of Marriage? Consequently, for many years I have been much concerned with trying to help married people. And when the idea of The Cana Conference was presented to me, I immediately grasped it, with the thought that it might be the solution to my problem.

For The Cana Conference is an effort to help married people and those preparing for marriage to realize in full the graces and the fruits of the graces which come to them in marriage. The apostolate of the home must begin with this; and



FATHER CUSHING

whatever else we may do in our effort to spread the Gospel of Christ in society, our first step must be the sanctification of the home.

Cana's cry is, "Let us make our homes really Catholic." It is concerned with individual homes. It seeks to reach into each individual home, to take that home's problems, and to sanctify the solution of them through the graces of the Sacrament of Marriage. And it seeks to help families in building their lives to conform with the model of family life which was given to the world by the Holy Family of Nazareth.

Moreover, it undertakes to point out that riotous poison in modern society, a poison that kills, a poison inherent in all the evils which affect families — the materialistic concept of families, the driving of Christ out of Cana. It asks men to see, in all honesty of thought, Christ's presence in marriage and the nobility of the family that He founded and placed in this world.

This is the work of Cana, a positive work. Isn't that the work for which the shepherd is sent to his flock? I look upon Cana as being a distinct help to me in the discharge of my duties as pastor of the Archdiocese of Chicago.

These thoughts and hopes of Cardinal Stritch in 1950 — nearly twenty years ago — have been realized in thousands of homes in scores of dioceses throughout the United States. But the need is never completely fulfilled — so his thoughts and hopes still require implementation — not just in Chicago, but in Rochester and the other cities and villages of this Diocese. Indeed in every home — until each is a Cana of its own where the presence of Jesus is clearly in evidence in the love of couples for each other and for their children and for all mankind.

—Father Henry A. Atwell

Should a Wife Have an Allowance?

By BUISE SHANAHAN

"Of all the scheming women," an irate husband shouted at his wife, "you're the worst. I earn the family income. When you take money from the food budget for your personal luxuries, you're stealing." Besides, you don't need to go to the hairdresser so often," he said.

Naturally no sensible woman in this day of equal rights for men and women has a husband like that, does she? She doesn't have to "steal" or "go without" in marriage in order to have personal spending money, does she?

How then does the average (non-working) wife obtain personal spending money for an allowance? Most married women with children are still in the non-working category, according to statistics. Only one-third work work outside the home.

Does the husband cheerfully offer progressively larger sums of money as he himself acquires a better income? Or does he supply his wife with a fixed weekly or monthly amount, and perhaps on occasions such as her birthday and Christmas, provide a welcome addition?

Is mention of an allowance the sign for storm signals between the average husband and wife? Or is it a subject which can be treated objectively by both spouses? Is she greedy? And is he stingy? Or is there simply no meeting of the minds?

In frank (but anonymous) interviews with many wives, it was discovered that the practice of giving an allowance to the wife is fraught with considerable frustration and deception (on the part of the wife), anger and sometimes bitterness (on the part of the husband), and often bewilderment (both husband and wife).

It is one of those gray areas of marriage, while not usually of major significance in itself, reflects on a large pattern of attitudes the husband and wife have toward each other.

Ellen S. 33, said, "For a woman who has worked before her marriage, it is a demoralizing experience to have to ask her husband for every dollar she spends on herself. Ellen's husband is an estimator and earns about \$8000 yearly. She was a teacher for five years before marriage, and is the mother of two girls, two and four.

She said, "Ted and I somehow never got around to discussing the matter of personal allowance during our courtship days. It was too trivial. Besides, I thought of myself as earning a regular salary teaching, for a while, and I wouldn't have to ask for spending money. The plan was short-lived. I became pregnant within a few months after marriage.

"With two small children and confinement to a tract house I thought I would lose my mind if I didn't go shopping on Saturday and splurge a little."

She said, "I lived for those Saturdays. When I came back from shopping, sometimes I would have thirty or forty dollars worth of miscellaneous purchases. Oh, nothing extravagant. Shoes, slips, a blouse, toilet articles." (In retrospect, she admitted extravagance.)

She continued, "The first few times I showed Ted my purchases, he said nothing. But there was an obvious pall for the rest of the evening. Then the next week Ted would come home with various kinds of photographic supplies. Photography was his hobby, and I realized this was his way of retaliating. But I didn't say anything about it.

(Continued on page 22A)