

Marriage Preparation Changes Under Study

By JOHN DASH

A paper, which Bishop Joseph J. Hogan called "a wonderful piece of work," occupied much of the attention of the Tuesday session of last week's Priests' Council.

The paper, an effort by the council's committee on marriage preparation, makes several recommendations including major changes in the present form of the marriage investigation, and in granting dispensations.

The priests are expected to vote on these recommendations at their next session Feb. 3.

The council meeting, which spanned two days, also deliberated Bishop Hogan's recent pastoral "You Are Living Stones," examined its own role and interaction, voted on names to the Bishop's Ministerial Review Committee approved the establishment of a Mission Task Force, considered the establishment of an ecumenical commission for peace and justice, and discussed the feasibility of appointing an assistant personnel minister for the diocese.

The marriage preparation paper was presented to the council by the convener of the committee, Father Gerald Appelby. The paper notes

that the present form of pre-marriage investigation is inadequate for the three-fold purpose of marriage preparation in the Church.

The committee recommends that new forms be devised for the canonical portion of the investigation and that a panel of experts be composed to draft a second investigation which will deal with pastoral and attitudinal considerations.

In the question for granting dispensations in marriage, the committee suggests that both the application for and the statement

of dispensations be rewritten and in English. It further suggests that the new forms should take into account developments in Church legislation especially in the areas of dispensation from canonical form, permission for marriage in sacred places other than a Catholic church, and territorial delegation for marriages by other than a Catholic church.

The committee further suggests that, in the case of mixed marriages, an emphasis should be placed on the counseling of the couple toward articulating to each other their positions on faith — and that neither Catholic nor non-Catholic should be asked to sign anything.

Further suggestions by the committee include convening clergy conferences on marriage, and clarifying the Church's attitude toward marriages outside a "sacred place."

Councilmen will now present the paper to their blocks for reaction and debate.

Following Father Appelby's presentation, Bishop Hogan noted that "It certainly fits in the role of the Priests' Council to be dealing with this."

Both in and out of council, priests commented that they expected strong reaction to the paper especially in regard to a definition of "sacred place."

On that, Father Elmer Heindl, who describes himself as a "rural pastor," noted that certain young farmers are dedicated to the farm as a way of life, and because of this the farm becomes a "sacred place."

Father Appelby estimated that

more than 110 man-hours went into the preparation of the paper.

In other action, the Priests' Council approved (and Bishop Hogan accepted) the establishment of a Mission Task Force to research and devise a mission policy for the diocese.

This task force not only will concern itself with foreign but also local mission work. The vote was unanimous but for one abstention. The proposal was made by Father Robert Miller.

A resolution to establish an ecumenical justice and peace commission in the diocese was tabled pending further explanation from its drafters.

The priests also presented Bishop Hogan with the names of Msgr. Arthur Ratigan and Father James Lawlor to serve on the Bishop's Ministerial Review Committee. This committee is an outgrowth of a revamping process in the diocesan goal-planning program.

The council meeting was an extraordinary one in that it spanned two days and was held at the Cenacle Retreat House other than the customary Becket Hall.

On the first day of the meeting, Bishop Hogan presented his priests with his pastoral "You Are Living Stones," (Courier-Journal 12/17/75).

Following the bishop's presentation the priests spent the evening airing their views on the council's role and on interaction among councilmen.

Bishop, DSC Talk 'Directions'

By MARTIN TOOMBS

The Sisters Council cleared its agenda to make room for two major items last Saturday. Bishop Joseph Hogan delivered a talk on his Pastoral Directions, and the second half was spent discussing the Women's Ordination Conference.

Bishop Hogan explained many of the reasons for the document, as he had previously to the Diocesan Pastoral Council and to the Priests' Council.

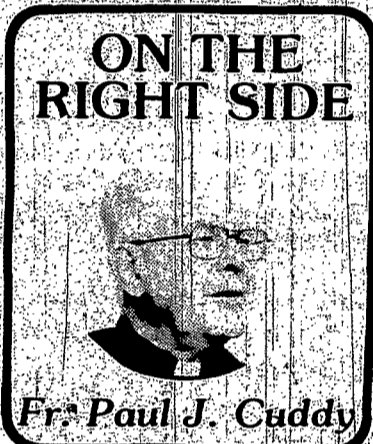
During the discussion, Bishop Hogan was asked if the establishment of the permanent diaconate would include women. The Bishop explained that he would like to get the program operating as quickly as possible, and if women were included now it would cause delays. Bishop Hogan also commented that he expected the permanent diaconate to involve people who were holding full-time jobs, but who would contract to work a certain number of hours each week. He pointed out that some men in the diocese who have nearly completed a seminary education have asked about the program.

When asked about the future of diocesan schools, Bishop Hogan noted that some parishes were spending as much as 70 per cent of their budgets to maintain their schools. He feels that no more than 50 per cent should be spent for an effort that reaches comparatively few people. He cited the problems in educating students not in the Catholic schools and adults.

Sisters Barbara Moore and Kathleen Kircher completed their discussion of the Ordination Conference from the December meeting. They affirmed the constructive attitudes of the people at the conference, and expressed the hope that sincere study of the issue would continue. Two motions of support were approved, one to form a committee to encourage

educational efforts and the second to name Sister Barbara and Sister Kathleen as the Sister's Council representatives to the local group who attended the Detroit conference.

A motion also was approved encouraging diocesan convents to participate in Operation Rice Bowl, a Lenten project designed to increase awareness of world hunger.



Fr. Paul J. Cuddy

When is the Courier Holy Land Pilgrimage?

Ash Wednesday, March 3. It is a fitting time to make the trek to the land of Our Lord and His Blessed Mother. We leave Rochester for Boston at 5:10 p.m., and go Swissair on a DC 10 to Zurich, Switzerland, and from Zurich to Tel Aviv. They say the DC 10 is an exceptionally comfortable plane. Anyway, Swissair is a fine air line.

Isn't it dangerous in Israel?

If it were I would not be going either alone, or bringing a group! The TV and the papers blow up troubles so that people lose perspective. There were more visitors to the Holy Land this past Christmas and New Year than at any time in the history of Palestine. And there was no trouble, and everyone came home safely, full of memories. It has amused me when we have gone to Ireland or other European countries, how many Europeans are fearful about coming to the United States because of the violence they read of in their papers. People who are always apprehensive about danger lurking around the corner should not travel, but should stay home and settle for the risks of falling off a stool or getting hit by an automobile.

Have you been to the Holy Land?

Yes. Once. In March 1972. March is a good time to go as far as the weather is concerned. Neither too hot nor too cold. Just pleasant enough. In 1972 we were 47 pilgrims, and not one of us had ever been to the Holy Land before. We were blessed with an excellent guide, Charlie, who was a knowledgeable Christian Arab. Our hotel was Arab, located on the Mount of Olives, and not far from the Garden of Gethsemane. Our bus driver was a French Jew who had come from France to Israel 17 years before. There were the same Arab-Jewish tensions then as today, but everybody got along well.

What was your impression of Israel?

A strange thing. Up to a couple of years before I had had no desire to visit the Holy Land. Why? Because I thought I would be disappointed, and was content to know Our Lord's land from books and pictures. From these I knew of the churches built over the holy places, e.g. the Church of the Nativity in Bethlehem, and I knew that for centuries there had been co-ownership by Catholics, Orthodox, Armenians, Copts, with consequent conflicts among the contending Christian groups, each possessing part of the same church. What I expected to be disappointed in I was, but compensations far outstripped the few disappointments. For example, at Nazareth it was a thrill when Fathers Sturmer and Lanie and I celebrated Mass in the magnificent Franciscan Church which covers the home of the Holy Family. Mass in the chapel at the Garden of Gethsemane was a moving experience, even after the German Franciscan Brother sacristan broodily growled at us, "You're late! You were supposed to be here 20 minutes ago." To ride on the Sea of Galilee, which reminded us of Skaneateles Lake, and to eat the St. Peter fish from that sea; to drink from Jacob's well where Our Lord drank, and conversed with the Samaritan woman; to visit the Old City of Jerusalem with its excavations and spots made holy by the presence of the Lord; to drop down to Jericho, and to see the nearby caves where the Dead Sea Scrolls were discovered; to taste the bitter water of the Dead Sea. Oh so many things! It certainly has made the Bible much more alive to me ever since, and to all of our pilgrims.

But you're only there a week.

Yes, and then a quickie to St. Paul's Athens and Corinth. But you know the whole of Israel isn't much larger than the whole of the diocese of Rochester. In one week you can cover the territory almost completely with a competent guide. And we have the rest of our lives to remember these places.

JAZZY

Ithaca — The Immaculate Conception Parish is sponsoring a dance called "Jukebox Saturday Night," on Saturday, Jan. 24 from 9 to 1. Mrs. Rudy Paolangel suggests that guests come dressed as they were during the 40s and 50s. Refreshments will be 5c each and admission to the dance will be \$3 per person. Tickets are available from Rudy and Cookie Paolangel, 273-5733; Ruth Cain, 272-5633 or Bud Brasher, 272-1924.

Your Heritage

Jan. 16, 1863. Birth of Father Paul James Francis Watson, founder of the Society of the Atonement. Father Paul was baptized an Episcopalian, and given the name Lewis Thomas Watson. He was ordained an Episcopal priest in 1886, and began to work for Christian unity — particularly the reunion of Episcopalians and Catholics. To this end, in December, 1890, he and Mother Mary Lurana White, an Episcopalian sister, founded the Society of the Atonement at Graymoor, Garrison, N.Y. The magazine, *The Lamp* was the special organ of their reunion apostolate, and to promote their aim. Father Paul, in 1909 started to promote an annual period of ecumenical prayer, the Church Unity Octave. In the same year, 1909, the 17 men and women members of the Society of the Atonement were received into the Catholic Church. Father Paul was ordained a Catholic priest in 1910. His Society of friars received final approval as a Catholic order in 1960. It engages in charitable, missionary and ecumenical work. The Franciscan Sisters of the Atonement were approved by Rome in 1946. Rochester Diocesan Bicentennial Commission.

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