

## Double Celebration For Msgr. Duffy

The folks in Our Mother of Sorrows Parish are tomorrow and Friday staging a two-day celebration of Msgr. John M. Duffy's 85th birthday and 55th anniversary of ordination to the priesthood.

Msgr. Duffy was both born and ordained on June 9.

According to Father George Wood, pastor of Our Mother of Sorrows, the festivities will begin tomorrow evening with a banquet and will conclude with a concelebrated Mass on Friday morning. At the Mass, Msgr. Duffy will be presented a spiritual bouquet from the children of the parish schools and a burse from the parish itself.

Msgr. Duffy served at St. Anthony's in Rochester, Aquinas Institute, and Holy Family in Auburn, before being named, in 1929,



**MSGR. DUFFY** diocesan superintendent of schools. In 1945 he was named pastor of St. Augustine's Church, a post he held for 23 years, until his retirement.

Since 1968, Msgr. Duffy has resided at Our Mother of Sorrows.

## Insights in Liturgy

By THOMAS and MICHELE DRISCOLL

### Christian Marriage: A Sacrament

In Ephesians 5, St. Paul calls marriage a "mystery." The mystery in Christian marriage is that in the midst of the ordinary, secular, human reality of marriage, the saving love of Christ for the Church is revealed. By calling marriage a "mystery" St. Paul affirms that the married couple has a place in the Kingdom of God: to be a symbol of the love of Christ for the Church.

For St. Paul, marriage was a "worldly" event to be experienced by Christians "in the Lord." This meant that baptized Christians were required to marry baptized Christians. Marriage between Christians was an image of the unity of Christ and his Church. For the Church fathers Tertullian and Clement of Alexandria, marriage was "ecclesial" when it was contracted according to civil and family customs, between two Christians. In other words, the marriage of two baptized Christians contracted according to contemporary civil practices was a church marriage.

Between the fourth and eleventh centuries, a marriage liturgy developed in the Western Church. While not binding on Christians, this rite existed alongside and in association with the civil and family contract of marriage. The ninth century saw the tendency to hold the civil ceremonies in the church building itself. The result was that popular practices, such as veiling of the bride and the giving away of the bride by her father, were gradually taken over by the Church and given liturgical form. This tendency was completed in the eleventh and twelfth centuries with the absorption of "civil marriage" into marriage contracted by the Church.

This same period saw the development of the explicit idea of the sacramental nature of marriage.

This was not the end of the liturgical development of marriage, since the Church in the Middle Ages was clearly of the opinion that it could not intervene in the matter of the consent itself. The Church at this time could surround marriage with liturgical rites but it could not declare a marriage invalid if this mutual consent had been given without liturgical rites. A civil marriage between two baptized Christians was seen as valid and therefore sacramental.

The Council of Trent went a step further to ensure that Christian marriages were contracted in public. The insistence on the presence of a deacon or priest as a condition of the validity of the partners' mutual consent resulted in the marriage contract between Christians being brought within the Church's jurisdiction. Following Trent, then, the exchange of mutual consent in the presence of a cleric was equated with the sacramentality of Christian marriage.

Planners of marriage liturgies and those charged with the spiritual formation of couples should be cognizant of the special sacramental character of Christian marriage. Marriage between Christians is not merely a celebration of the love of two people, but is a public ritualization of the love of Christ for the Church. In order to be a more effective symbol, the couple must regularly contemplate what it means to be a baptized Christian: one who shares in God's life through the Paschal mystery, and is called to minister to the Church as a symbol of God's love. Marriage liturgies, then, should reflect this consciousness and not be mere celebrations of human romance.

## All A's For NFP

New York (RNS) — Scientific and medical experts praised Natural Family Planning as a safe and effective non-artificial means of fertility control at a two-day meeting here.

NFP, which is under renewed scientific examination for effectiveness and implementation, combines periodic abstinence from intercourse with identification of a woman's fertile period.

Medical experts engaged in the research to increase the accuracy of pinpointing the time of ovulation stressed that the NFP method is the ideal form of fertility control both because of cost and because it doesn't use medication or contraceptive devices, which they feel carry inherent dangers.

The method which has been developed and popularized in the decade following the issuance of the 1968 papal encyclical, *Humanae Vitae*, was the focus of the medical and scientific conference co-sponsored May 23-24, by the Catholic Bishops

Committee for Pro-Life Activities under the chairmanship of Cardinal Terence Cooke and the Human Life Foundation.

A five-year plan for further research and development was presented at the final session and called for a change in the federal family planning guidelines to include NFP services and security awareness programs.

The plan also stresses the need for widespread educational programs and the incorporation of ethical and moral aspects of the family into any NFP program.

While admitting there are still areas to be studied, primary among them the motivation of a couple to use the method which requires discipline in maintaining charts of temperatures and mucous secretions, the experts who delivered papers at the conference agreed that the NFP method has generated enthusiastic response from couples desiring to limit family size without using contraception.

Dr. Naclyn E. Wade,

director of a study on natural methods at Cedars-Sinai Medical Center in Los Angeles, cited his experience in studying 1,500 couples using the NFP method. He said that 90 per cent of the couples involved in the federally funded program are former users of either the birth control pill or IUD devices.

He indicated that their enrollment in the program was traceable to a desire for natural means of family planning.

Dr. Josef Roetzer, founder and leader of the Marriage Advisory Service in Austria and a leading researcher in the NFP field, noted that the method has proven highly successful as a means of fertility control in the hundreds of couples he has studied.

Several of the speakers noted that the NFP method also countered what they defined as the "contraceptive mentality in our society."

## TV Mass

Father Bernard F. Dollen, pastor at St. Andrew's Church and the representative of the 1953 Class of St. Bernard's Seminary, which is celebrating its silver jubilee this year, will celebrate this week's Mass for Shut-ins. It will begin at 8 a.m., Sunday, June 11 and will be telecast over WHEC-TV, Channel 10.

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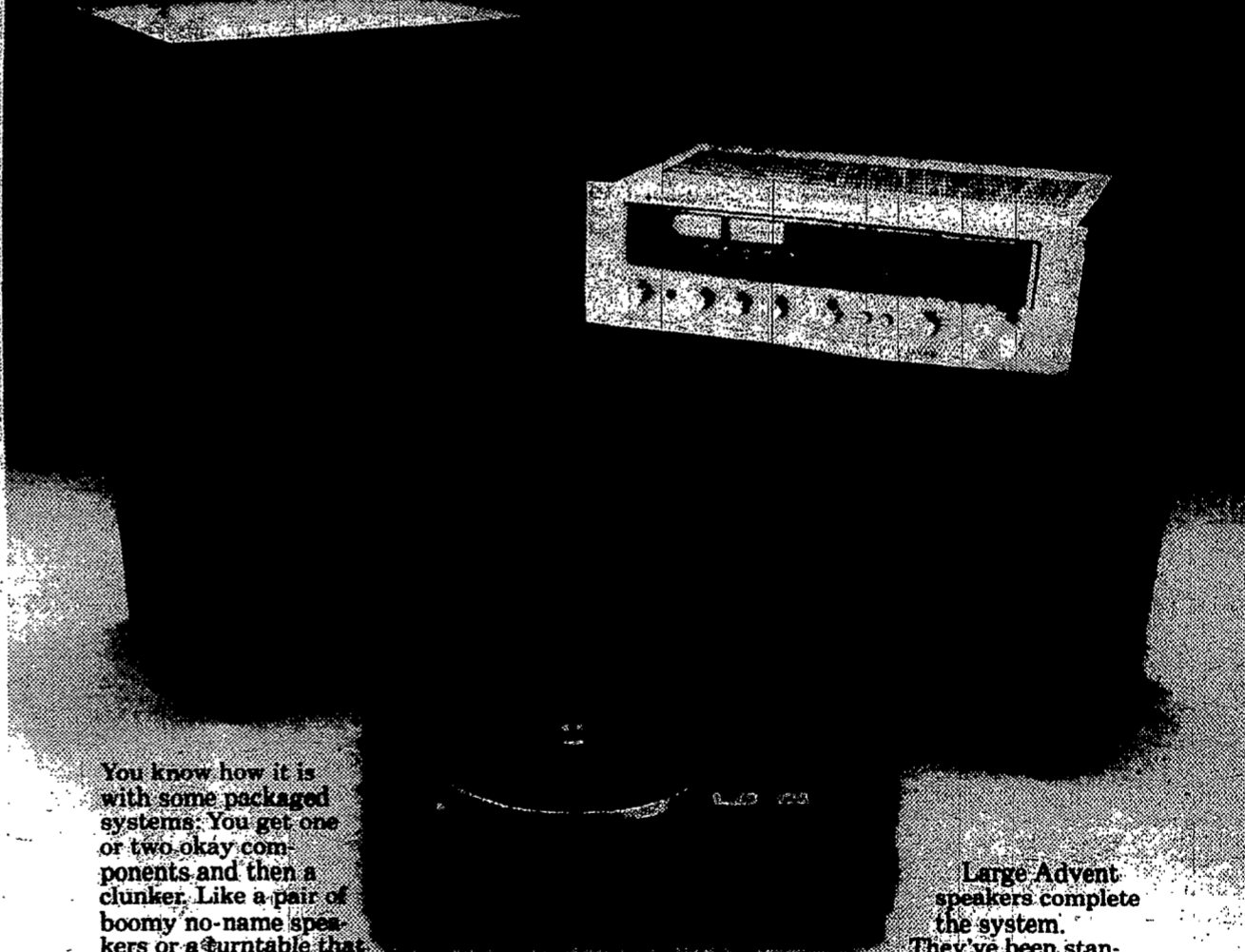
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