



New School Opens

Father Emmett J. Halloran, left, pastor of St. Charles Borromeo Parish, Greece, stands at the front door of the newly-created St. Charles Junior High School on Denise Road to greet seventh and eighth graders as they arrive to begin classes last week. The "new" school uses the existing structure that formerly housed Our Lady of Mercy grammar school until that school closed because of enrollment problems. Now the building has been reopened to handle overcrowding at the neighboring St. Charles Parish.

Catholic Schools Marathon Expected to Draw Thousands

Thousands of participants are expected for the second annual Marathon for Catholic Schools on Saturday, Oct. 3, at four areas across the diocese.

Last year, more than 2,000 people walked, biked and jogged the six-mile course on a pledge-per-mile basis to raise funds for their schools despite the steady rainfall that day.

This year's marathon will also involve the participants seeking out sponsors to pledge financial support. Only those with officially stamped pledge cards and sponsors will be allowed to partake.

Sponsored throughout the state by the Federation of Catholic School Parents, the marathon in the Rochester diocese will have four separate routes to accommodate schools from different geographical areas. To date, 51 elementary and high schools have signed up either in Auburn, Geneva, Newark or Rochester.

In addition to the students and many other supporters of the individual schools, Bishop Matthew H. Clark will participate in the Rochester route. Sponsors for the bishop's participation are being sought from businesses, organizations and individuals throughout the diocese to establish a scholarship fund for Catholic school students.

Last year, Bishop Clark raised almost \$2,000 which

has been held in an interest bearing account. It is hoped that the amount will double this year. Immediately following the marathon, a committee will be established to recommend the form the scholarships will take.

The Rochester route will start at Highland Bowl and return there six miles later. The Geneva route starts and finishes at St. Stephen's School; Auburn's route begins and ends at St. Mary's School; and the route in Newark starts and finishes at St. Michael's School.

The marathon will be held rain or shine, but participants are instructed to advise sponsors that a special two-mile route will act as the equivalent for the full six miles in the event of poor weather.

Among groups volunteering their services for the marathon are: the Rochester Council No. 178 Knights of Columbus helping to coordinate route details for Rochester; the Irondequoit K of C will sell hot dogs, pop and coffee at Highland Bowl with proceeds going to the scholarship fund; the Rochester Police Department will provide safety and traffic control; and communications along the route will be handled by volunteers of the Monroe County REACT.

In addition, the Bishop Kearney Marching Kings will perform for the opening ceremonies at 9 a.m. at

Highland Bowl. Following the brief opening ceremony, joggers who wish to time their run will be the first to start the route.

Further information may be obtained by contacting the Rochester Federation of Catholic School Parents, 482-2933; Mrs. Rory Salvage in Auburn, (315) 252-8725; Floyd McWilliams in Geneva, (315) 789-2703; or Heyman Archunde in Newark, (315) 331-6502.

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Looking for the Lord

Why Can't Deacons Remarry?

I try to understand — and to explain when called to do so — the reasons for various church laws and regulations. Some of the reasons don't strike me as very persuasive at this time, but that's all right; I can understand that the situation might look quite different from the perspective of those who have to formulate the rules.



ART, MUSIC FESTIVAL — Historical exhibits, concessions, chicken barbecue, music, art show and sale. 11 a.m. to 7 p.m., Saturday and Sunday, Sept. 19, 20. Sponsored by Naples Regional Arts Council, at Naples.

TRAVELogue, PHOTO EXHIBIT — Photographs, music and commentary on the splendor of Italy. Presented by Joseph Benenate, assistant professor of applied visual design at RIT. A-14, Nazareth College Arts Center, 8 p.m., Friday, Sept. 18. Free. Photo exhibit through Oct. 10 at Nazareth Arts Center and Casa Italiana.

CLASSIC FILMS — "That Hamilton Woman," 2 and 8 p.m., Tuesday, Sept. 22, Eisenhart Auditorium, Rochester Museum and Science Center, 657 East Ave. Free with museum admission.

SCAC — Forum program for senior citizens, Arthritis Foundation Program, 1 p.m., Wednesday, Sept. 16, Senior Citizens Action Council, 40 N. Clinton Ave.

LIBRARY FILMS — "Born Free," 7 p.m., Thursday, Sept. 17, Lowden Point Branch Library. Free.

BOOK SALE — Fifth annual used book sale, 10 a.m. to 9 p.m., Friday, Sept. 18, and 10 a.m. to 3 p.m., Saturday, Sept. 19, Penfield Public Library.

But there is one regulation for which I have never heard any sensible justification. If any of you know of a reason for it, I'd appreciate hearing it.

I'm talking about the regulation regarding permanent deacons. According to church discipline, if the wife of a married deacon dies, he is not permitted to remarry.

Just recently, the Congregation for Sacraments and Divine Worship expressed its concern about preserving this discipline. It said that it had been receiving requests from widowed permanent deacons for permission to remarry.

The Congregation stated, "Instead of a dispensation to remarry, ordinarily one is advised to ask for a reduction to the lay state with a dispensation from duties."

In other words, if you want to remarry, go through the procedure to stop serving as a deacon.

Why? When the permanent deaconate was reestablished after Vatican II, it was clearly seen as a form of ministry open to married men. It was not linked to the priest's obligation to live a celibate life.

The sacramental commitment in marriage is "until death." When a spouse dies, the church recognizes the freedom of the surviving partner to enter into another sacramental marriage. Because this person has chosen the vocation of marriage and because there might be responsibilities for children, it's not surprising that many younger and middle-aged widowers would seek a second marriage.

But what has this to do with the ability of the person to serve as a permanent deacon?

When our own bishops' conference announced that it was establishing the permanent deaconate, this regulation was mentioned. At a press conference, I asked the bishop who presented the matter to explain the reasoning for this rule.

With obvious embarrassment, he said he couldn't explain it. It was a Vatican decision governing any conference of bishops which chose to establish the permanent deaconate.

After the press conference, he spoke to me privately. He said, "John, I don't know for sure that this is the reason, but I suspect it has to do with a concern that some seminarians, with all the discussion about optional celibacy, might be inclined to switch from their priestly formation to the permanent deaconate — so that they would be able to serve the church as married men."

He said, "I don't think that reasoning makes much sense, but I suspect it is one of the reasons for the rule."

I also suspect that there is another reason, one which makes even less sense. I suspect that in spite of all that has been said and written about the sacrament of matrimony, there are still some churchmen who feel (without really thinking so) that there is something less worthy about marriage, that it is not fitting that a man who engages in sexual activity should serve as a minister at the altar.

So, if the permanent deacon is released from the marriage bond through the death of his spouse, he should be willing to forego a second marriage.

As I said, I honestly don't know whether this is the thinking behind the rule. I hope not, because this would seem to be a thoroughly offensive relic of Jansenistic thought in our religious life.

But if there is a better reason for it, I wish that someone would explain it. Otherwise, this law seems to stand as an unreasonable limitation on the permanent deacons; it appears to stand as an offensive judgment on their existing marriages.

It's back to school in the Missions too...

This Zambian catechist-religion teacher, community leader, lay missionary—is sharing his faith and the knowledge he acquired in Mission school. Because the priest cannot be everywhere, the Church depends on such zealous young people to preach the Good News of Christ to all. To help him, and many others like him, the Propagation of the Faith provides about \$30. a month for family support. Won't you help us continue to help them? Thank you!

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(Pope John Paul II)

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9/81

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